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CERTANE TRACTATIS
FOR REFORMATION
OF DOCTRYNE AND MANERIS
IN SCOTLAND.

BY NINIANE WINZET.

M.D.LXII.—M.D.LXIII.



REPRINTED AT EDINBURGH.
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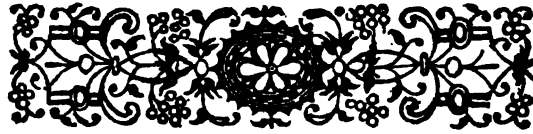
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LIFE OF NINIAN WINZET.

DURING the ascendancy of Cardinal Beaton, attempts were made with a high hand to arrest the progress of reformed opinions in Scotland ; and after the downfall of that ambitious prelate, in 1546, if sanguinary measures were less frequently resorted to, it was not owing to any change in the character or spirit of the Romish priesthood. Still it is singular that no efforts on their part should have been made to direct the spirit of inquiry which was then making daily progress, by instructing the people in religious knowledge ; and that the force of argument should have been altogether neglected as a means of preventing the spread of "heresy."¹

At the subsequent period of the Reformation, there were also but few of the Catholic clergy² who made themselves conspicuous either by their

¹ The reading of the Scriptures in the vernacular tongue had been allowed in 1543, but that permission was soon withdrawn, and it is not known that any work appeared in Scotland calculated to instruct the people in religious knowledge, prior to 1552. In August that year was published the work usually called "Hamilton's Catechism," from having been "set furth,"—that is, printed "be the command and at the expensis of the most Reverend Father in God, Johne Archbishop of Sanct Andrews." It is entitled "THE CATECHISME, That is to say, ane commone and catholik instructioun of the Christin pepill in materis of our catholik faith and religioun, *quhilk na gud Christin man or woman suld misknow* ;" and it evinced a commendable design on the part of the Romish clergy to instruct "the Christian pepill in the faith and law of God, agreabill in all points to the catholyk veritie of Halie kirk."

² The only controversial writer among the Roman catholics prior to the Reformation, whose writings have descended to our time, was Quintin Kennedy, Abbot of Crossraguel, and uncle

public disputations or writings in support of the Romish church. Among these the Author of the following works held a prominent place, although possessed of no title to distinction, either on account of birth, genius, or ecclesiastical preferment. His various "Tractatis" are now collected for the first time, and besides the interest attached to them on account of their vernacular dialect, and the circumstances under which they were originally published, they have still higher claims, as in some measure connected with the progress of events in the establishment of the Protestant faith in this kingdom. Bishop Keith was so much impressed with this idea, as to insert such of them as he had met with, in the Appendix to his "History of the Church and State in Scotland." The original of the "Tractatis," printed in May 1562, he says, "is indeed so exceedingly rare to be found, that I am told there is not another copy of it now extant besides that one from which this is taken;" and he tells us he reckoned it to be "one of the most valuable monuments of ecclesiastical affairs in Scotland in the sixteenth century, so far as it contains and discovers the causes and manner of the eversion of the ancient form of religion in this kingdom, and treats the bishops and nobles of that time with a freedom which their unconcernedness for the religion they professed, and their vicious manner of living, did justly deserve." The honest zeal and boldness with which Winzet "soundit the trumpet of Godis word" in these Tractatis is indeed remarkable; and, as a late eminent and lamented biographer observes, "they contain a strong testimony in support of the extreme corruption which prevailed among the superior Popish clergy, against which Wingate in-

of the Earl of Cassilis. In 1558, he published a volume on the subject of implicit faith in the decisions of the church and clergy, under the title of "Ane Compendious Tractive conforme to the Scriptures, of Almychtie God, Ressoun, and Authoritie, declaring the nerrest and only way to establyche the conscience of ane Christiane man in all matters (quhillks ar in debate) concerning Faith and Religion." It has no printer's name or place, but was evidently printed at Edinburgh by John Scott, in 1558, 4to. His "Oratione," in 1561, and his dispute with Knox concerning the mass, in 1562, are known by the tracts published by the late Sir Alexander Boswell of Auchinleck, Bart.

³ Page 203, &c. Edinburgh, 1734, folio.

⁴ This copy, which then belonged to the Scottish College at Paris, is now in the library belonging to the Roman Catholic Bishops in Scotland.

veighs as keenly as any reformer.”⁵ Some particulars of the Author’s life, so far as these can be recovered, may form a suitable introduction to the present volume.

NINIAN WINZET, or Wingate, was a native of the shire and town of Renfrew, and was born in the year 1518.⁶ Of his parentage, education, or his employment in the earlier period of his life, no other information has been discovered, excepting that Dr. Mackenzie informs us, he was “of an honest parentage, and had his education at the University of Glasgow; where, after he had finished the course of his studies, he was made Schoolmaster of the town of Linlithgow.”⁷ Part of this statement requires to be confirmed, as Winzet’s name is not found in any of the contemporary registers of the Glasgow University. It cannot, however, be doubted, from the subsequent tenor of his life, and his having entered into holy orders, that he must have received a liberal education. From his own words we learn that his appointment as Schoolmaster of the royal borough of Linlithgow was about the year 1551, when he had reached the mature age of thirty-two. In this situation he might have continued for the rest of his life in the quiet and unobtrusive discharge of its duties, as he had done for the space of ten years, instructing, (as one of its biographers expresses it,) “the children of that town, to the great satisfaction of the inhabitants,” had not the religious discussions at that eventful period brought him, evidently with reluctance, more prominently forward on the public stage.

According to Winzet’s statement in his third Tractate, the state of education in Scotland had been very much neglected; and he expresses his surprise, that among all the charitable endowments for religious purposes, so little should have been done for so important an object. But no sooner was Popery abolished, than the Reformers displayed great and

⁵ M’Crie’s *Life of Knox*, vol. ii. p. 74.

⁶ Dempster styles him “Ninianus Winzetus aut Winchetus Glascuensis,” (*Hist. Eccl. Gentis Scotorum*, p. 659. Bonon. 1627, 4to.) but his own words on the title page of “*The Last Blast*,” &c. are of course preferable authority.

⁷ *Lives and Characters of Scottish Writers*, vol. iii. p. 148.

commendable anxiety to secure in a permanent manner the benefits of parochial education to every part of the country. As they could not be insensible of the danger of leaving youth under teachers who had not conformed to their principles, it was thought expedient that all persons who then held such offices should be examined, and required to sign the Confession of Faith, under pain of dismissal. In this way Winzet was cited, probably in May or June 1561, before John Spotswood Superintendent of Lothian,⁸ and Patrick Kinloquhy Minister of Linlithgow. "Divers conferences," we are told, were "kept with him, to make him acknowledge his errors, but he continued obstinate, and was therefore sentenced by the Church."⁹ That is, he was deprived of his situation, and was even "expellit and schott out of that his kindly town, and from his tender freindis thair," after having spent about ten years "of his most flourishing age," and "nocht without manifest utilitie of thair commonwelth."

Previous to this event, Winzet had received priest's orders, and he laments that his own studies had been too much neglected in consequence of his time being entirely occupied in teaching youth. But he now set himself, by diligent application, to inquire into the grounds of dispute between the Protestants and his own party; and while still at Linlithgow, he addressed various papers "familiarlie in a pleasand manner," to Spotswood and Kinloquhy, in regard to what he termed "novations" in religion. From the first he received no answer; and the other, he says, replied "in sindrie writtings void of all humanitie and compatiencie, and taistand nocht only of contention bot of contempt;" at the same time making various promises of an answer, with great boastings of victory. For this confutation, Winzet says he waited in vain seven or eight months. At length having collected together his various questions in matters of controversy, and these being approved by several of his brethren to whose judgment they had been submitted, he was emboldened to address himself to Knox, "as to him quha was haldin in the partis principall patriark of

⁸ He was admitted Superintendent of Lothian on the ninth of March 1561. (Diurnal of Remarkable Occurents, &c. p. 64. Edin. 1833. 4to.)

⁹ Spotswood's History of the Church of Scotland, p. 183, edit. Lond. 1655, folio.

the Calvineane court." It has been alleged that Winzet held a public disputation with Knox in Linlithgow; but for this statement there is no good authority.¹⁰ It was not until Winzet had taken up his residence in Edinburgh, where the presence of the young queen gave some countenance and protection to the Roman catholics, that his correspondence with our Reformer commenced; and it is curious to observe the respectful or even courteous and flattering style in which he addresses Knox, compared with some of his subsequent allusions.¹¹

Soon after Queen Mary's arrival in Scotland in August 1561, as a proclamation had been issued, prohibiting controversial disputes for a time; Winzet, on the 15th of February 1561-2, presented an exhortation to her Majesty, on the subject of reformation of doctrine and manners, and soliciting permission to propose in writing, certain articles to the reformed clergy. This liberty seems to have been granted; and the request had evidently a special reference to his Buke of Four-scoir three Questions, upon the principal topics of dispute between the catholics and protestants, which was drawn up in the name of the inferior catholic clergy and laity in Scotland. These Questions were then handed about in manuscript, and were highly extolled by those of his own persuasion.¹² But in order more pointedly to draw the Reformer's notice, Winzet, on the 22d of Feb-

¹⁰ See Geo. Conaens de Duplici Statu Religionis apud Scotos, p. 135. Romae 1628, 4to. His authority probably was Bishop Lesley, who is not always minutely accurate.

¹¹ In his "Certane Tractatis," 1562, his letters to Knox are thus addressed; "Raræ eruditionis facundiaque viro Johanni Knox." But in 1563, among other abusive epithets applied to Knox and his brethren, he speaks of "the phrenesie of thir proud pestilent Protestantis, every day descending a step farther to thare master in hell." And in 1582, when considering whether the Dialogue on the Right of Kings, was really the production of Buchanan, he tells us he began to imagine, *inter alia*, "*An cruentus ille caedium rebelliorumque minister, Ion. Nox, sit ab inferis revocatus?*"

¹² One of these manuscript copies is preserved in the University Library at Edinburgh. It corresponds very closely with the printed text, excepting that it has not the address "To the Christian Reider," and the letter to John Knox, both of which were added by the author after leaving Scotland. It also wants that addition to the 21st Question, which according to the marginal note in the printed edition, the Author says, "We ar nocht assuirit gif this wes in John Knoxis copie."

ruary, transmitted to Knox the 33d, 34th, and 35th Questions regarding his vocation to the ministry, seeing that he had renounced his ordination to the priesthood, under the popish dispensation by which "he had sumtyme been called Schir Johne Knox;" and on three successive occasions, by missive letters dated the 3d, 10th, and 12th of March 1562, he requested that the answer which Knox promised, should be in writing. Knox, however, at the time, paid no other attention to such solicitations than by giving from the pulpit a verbal reply, to the evident disappointment of Winzet and his brethren, at "getting na answer in wryt, but waist wynd agane." These Tractatis, in which he had "soundit the trompit of God's word, in three wrytingis according to his [Knox's] preching on sindry dayis,—and that very schortlie, as it had bene be three sindry soundis blawin almaist at ane tyme," were committed to the press on the 21st of May, and on the 24th, he added the third Tractate, occasioned by the tumults in Edinburgh on that day.

The publication of these "Certane Tractatis," in May 1562, we may suppose, excited more than ordinary attention. The zeal and freedom with which he inveighs against the scandalous ignorance and corruption of the popish clergy, with their neglect of professional duty, comparing them to dumb dogs, lazy mariners, and sleeping helmsmen in the time of danger,—and likewise against the rapacity of the nobles, the unwarrantable claims of the protestant ministers, and the hypocrisy of numbers who had embraced the new opinions from the most selfish motives,—could not have been acceptable to either party. Bishop Keith and other writers, not aware of the existence of Winzet's "Last Blast of the Trumpet," supposed that the "Certane Tractatis" was the work to which Bishop Lesley alludes as having been seized in the printing office. But the publication of that work in May, and the report that he had another in the press, may have led to the suppression of both, in the beginning of August that year, by the civil magistrate, while it also had the effect of forcing the author to leave his native country. The particulars of this occurrence have been detailed with some minuteness by Lesley, in his History of Scotland. After mentioning Winzet's Buke of Questions in terms of high commendation, he alludes in particular to Knox having undertaken to answer

them, but that, sensible of his utter inability to do so, he, from the pulpit, on successive days, endeavoured to persuade the people that he had an extraordinary call to the ministry. Lesley then proceeds to state that the protestants were so enraged against Winzet, when they heard he intended to publish an expostulation addressed to the nobility, on Knox having broken faith with him, that they resolved in a summary manner to interrupt its progress, to seize the author, and subject the printer to a heavy penalty. For this purpose, he says, the magistrates of Edinburgh, with their officers, broke into the printing office, seized the copies of the work, and dragged the printer, John Scott, to prison; while Winzet, whom they chiefly desired to lay hold of, meeting them at the door of the office, escaped in disguise, to the great joy of his friends and the disappointment of his enemies.¹³

"The Last Blast of the Trumpet," was undoubtedly Winzet's latest publication before leaving Scotland, and it seems very evident that it was the identical work of which the printing was thus interrupted. It is dated July 31, 1562, two months subsequent to the "Certane Tractatus;" and the only copy known to be extant, is a fragment of five

¹³ Another Popish writer, Nicol Burne, in his "Disputation concerning the controversit headdis of religion, &c." printed at Parise, in 1581, 8vo. has a chapter entitled, "Of the calling of Kmnox and the fals Ministeris of Scotland." He refers in particular to Knox's defence of the validity of the Protestant Ministry, in the pulpit, and says "sua that being demandit of [him be] the reuerend father Maister NINIANE VINGZET nou Abbot of Ratinsburgh of his authoritie, he ansuerit that he vas extraordinarilie callit euin as vas S. Johne the Baptist, And this he ansuerit in publik befor the peple: Bot privatlie he scheu himself to be so called in ane vther maner, that is be gunnes and pistolis, &c." (fol. 128.)

¹⁴ "Haec res NINIANO WINZETO maximam apud Haereticos invidiam conflavit. Unde cum audirent illum jam apud Typographum calere in libro excudendo, quo cogitarat cum KNOXIO de fide violata ad nobilitatem expostulare (hac sola ratione putabat haereticos ad responsionem posse elici) consilium ineunt de opere disturbando, Winzeto capiando, Typographo mulctando. Magistratus cum satellibus irrui in Typographiam, libros, quos reperit, aufert, JOANNEM SOOTUM Typographum bonis mulctatum in carcerem abripit; sed WINZETUM, quem tantopere cupiebant, prae foribus Magistratui occurrentem, quod incognitus elapsus fuerat, dolent haeretici, rident Catholici." (Leslaeus de Origine, Moribus, et Rebus Gestis Scotorum, p. 584. Romae, 1578, 4to.) It is highly probable that Scott's licence was taken from him, as no books printed by him for a considerable time subsequent to 1562 are to be met with.

leaves, which breaks off abruptly, thus rendering it extremely probable that it was never completed.¹⁵ Although neither of these works has any printer's name, it is certain from the typography and wood-cut ornaments, that they issued from the press of John Scott. As typographical curiosities, therefore, the appearance of the original has been closely imitated in this re-publication.

Winzet, in his flight from Scotland, took "the occasion of a ship that was bound for Flanders, where he safely arrived, and stayed for some time at the university of Louvain."¹⁶ During this residence, while he occupied himself in translating the works of some of the Fathers, which he considered to bear upon the matters then in dispute, he also, straitened as he was in circumstances, set about the publication of his *Buke of Four-scoir-three Questions*. It contains an address "to the Christiane Reider," from Louvain, 7th October 1563; and a postscript, addressed to John Knox, reminding him of his promise to answer the work, dated on the 27th of that month, when the printing of the volume was completed¹⁷—summing up the whole with this exclamation, "*Och for mair paper or pennyis !*"

It is quite evident that Knox intended to publish an answer to Winzet's Questions, and to defend the validity of the protestant ministry, but that more important matters prevented him carrying such an intention into effect. In the narrative of his Reasoning with the Abbot of Crossraguell, printed at Edinburgh in 1563, he adverts to the circumstance of the papists denying the lawfulness of the reformed ministers' vocation, and says, "But, my Lorde, perchance, requireth miracles to prove our laughfull vocation. *For so doeth Winzet, procuter of the Papistes.* To bothe I answer, that a treuth by itself, without myracles, hath sufficient strength to prove the

¹⁵ The original is in the Library of the University of Edinburgh, in fair preservation, bound with Winzet's "Certane Tractatis," and a MS. copy of the Questions, (See Note 12.) written undoubtedly at the time, and not transcribed from the printed edition. The volume was presented to the Library by William Hog of Hercus, in the year 1700.

¹⁶ Mackenzie's *Lives*, vol. iii. p. 149.

¹⁷ The original is in small 8vo. printed in Italic type, A to H 4 in eights, or 60 leaves not paged. The date 1563, on the 13th line of the title page, is an evident blunder for 1561-2.

laughful vocation of the teachers thereof ; but miracles destitute of treuth have efficacie to deceave, but never to bring to God. *But this, by the grace of God, shalbe more fully entreated in the answer to Winzetes Questiones thereupon.*¹⁸ In a later work, entitled “ Ane Breif Gathering of the Halie Signes, Sacrifices, &c. translatit out of Frenche into Scottis be ane faithful Brother,” printed at Edinburgh in 1565 ; the translator also alludes to the recent publication of the 83 Questions, and assigns as one reason for this translation, that as “ the tractat is sa proper and perfite an answer to syndrie of the said Winzet’s Questiounis,” he had therefore “ causit this litle buike be set furthe in our Scottis tounge to make the treuth knawin to all our countrie men that hes not the knowlege of the uther leid [language], and that it may be partely ane answer to Winzet’s Questiouns quhil the compleit answer be prepared for the rest. Sua that in my judgement, Papis men sal not haif greit occasioun, God willing, to brag thaim self in this behalfe.”

The publication of the Buke of Fourscoir Three Questionis, was speedily followed by his translation of the well-known work of Vincentius Lirinensis, on the Antiquity and Truth of the Catholic Faith, which he dedicated to Mary, Queen of Scots.¹⁹ Both these works were printed at Antwerp in 1563, and form part of the present volume. They furnish curious specimens of our vernacular language at the time, being written in a plain and homely style, for which Winzet showed a marked fondness. Addressing Knox, who wrote English with great purity and terseness, he says, “ Gif ze throw curiositie of novationis hes forgot our auld plane Scottis, quhilk zour mother larit zou, in tymes cuming I sall wryte to zou my mind in Latin, for I am nocht acquaintit with zour Southeroun.”

Winzet translated for the benefit of his countrymen, other “ Tractatis, written by ancient Fathers many years ago.” Some of these were pro-

¹⁸ Fol. 8 of “ The Reasoning,” &c. Edinburgh, 1563, reprint 1812, 4to.

¹⁹ In small 8vo. printed in Italic letter. A to I 4 in eights, or twelve leaves of title and dedication, and sixty leaves of text. Winzet probably was not aware that the work had been more than once translated into English. See Ames’s Typogr. Antiq. by Herbert, vol. iii. pp. 1575, 1600, and 1796.

bably also printed at Antwerp, although no copies are known to have been preserved. In the marginal notes to the first of his 88 Questions, he refers the Christian reader to Vincentius, "newlie put in Scottis," being the work just alluded to. In like manner, on the second Question, he says, "Reid for this quaestioun the sext buik of Optatus, putt in Scottis, with utheris tractatis for this purpose." And on the third Question, he says, "Quha pleiss to reid Tertulliane de Praescriptionibus adversus Haereticos, newlie putt in Scottis (quha wrait about 1400 zeris passit,) sall knaw quha is now a Catholik, and quha is an haeretik."

Another work translated by Winzet, was a discourse by "Renus Benedictus, concerning composing Discords in Religion," which was printed at Paris, 1565, 8vo,²⁰ but no copy of the book itself has been met with. The author, René Benoist, was in the train of Mary Queen of Scots, when she arrived from France in August 1561; and he remained in Scotland, for two years in the capacity of preacher and father confessor to the Queen. An Epistle to Knox and the rest of his brethren, written by him while at Holyrood, in December 1561, was translated from the Latin, "by ane certane Frier," but whose name is not mentioned by David Fergusson, the first Protestant minister of Dunfermline, in his Answer to it April 1562, which was printed at Edinburgh in May 1563.

In the year 1565, Winzet, we are informed, proceeded from Flanders to France, and took the degree of Master of Arts in the University of Paris; and he taught philosophy there with great applause, in the year 1569.²¹ It is also stated that he was chosen three times Procurator in that University; but the period of his residence in Paris, has not been ascertained. In the course of his varied life, he appears to have gone to Italy, and it was perhaps upon the recommendation of Bishop Lesley, that he obtained the favour and patronage of Pope Gregory XIII. In the year 1576, the abbacy of the Scottish monastery of St. James, Ratis-

²⁰ Ames's Typogr. Antiq. by Herbert, vol. iii. p. 1614. It is also mentioned by Dr. Mackenzie under the same title, among Winzet's works, vol. iii. p. 156.

²¹ Dempsteri Hist. Eccl. p. 569.

²² Mackenzie's Lives, vol. iii. p. 149.

bon, having become vacant by the decease of Thomas Anderson, this office was conferred on Winzet by the Pope. Upon his appointment, he set himself sedulously to discharge its duties, and besides introducing a stricter observance of monastic discipline, he renovated the buildings which were much dilapidated, and secured for the monastery various privileges,²³ at the time when Bishop Lesley obtained from the Emperor Rodolpus the Second, an edict, dated October 8, 1578, for the restitution of the Scottish monasteries in Germany.

In this situation, Winzet, who had received the degree of Doctor of Divinity, continued his literary labours, and published two elaborate works, which were highly commended at the time.²⁴ They were printed together at Ingolstadt in 1582, the one, called *The Scourge of Sectarians*, was on the subject of Obedience to the Civil Magistrate; the other, written "*rudi penicello*," was in answer to Buchanan's Dialogue, "*De Jure Regni apud Scotos*."²⁵ Neither of these works is likely to excite much

²³ "At Ratisbon, there is a monastery of St. James, a Scots Benedictine. The pretence of Benedictines coming from Scotland to Germany in the 12th century, and erecting that monastery, was to entertain Scots pilgrims, who travelled through Germany to the Holy Land. But after pilgrimages and crusades ceased, Scots, English and Irish monasteries remained for another purpose. Great Britain is the country, the loss of which the Pope seems most to regret, and which he uses every possible means to recover to Catholicism. For this purpose, secret Romish missionaries are employed, and monasteries are made seminaries for qualifying the children of British or Irish Catholics for such missions, and for secretly sowing the seeds of popery. Immediately after the Reformation, the Benedictines got the direction of these missions. See *Reineri Apostolatus Benedictorum in Anglia. Duaci 1626*." (Extract from *Reise van Nicolai. 2 Band. Berlin, 1783*, in Dr. Erskine's *Sketches and Hints of Church History*, vol. ii. p. 6. Edinburgh, 1790-7, 2 vols. 12mo.)

²⁴ See in particular Gul. Barclaius I. C. de *Regno et Regali Potestate*, p. 2, 183, &c. Paris. 1600, 4to. Another countryman, David Chalmers, in his work "*De Scotorum Fortitudine*, &c. Paris. 1631, 4to. styles Winzet "*doctissimus Theologus*."

²⁵ The title runs thus; "*FLAGELLUM SECTARIORUM, qui Religionis prae-textu seditiones iam in Caesarem, aut in alios orthodoxos Principes excitare student; quaerentes ineptissime quidem Deone magis, an Principibus sit obediendum? Accessit Velitatio in Georgium Buchananum circa Dialogum, quem scripsit de Jure regni apud Scotos. NINIANO VVINZETO, Renfroo, S. Theologiae Doctore, et ad Sancti Iacobi apud Scotos Ratisponae Abbate, Autore.*"

"Summam suarum vtriusque libelli rerum secundae paginae continent. Quibus omnibus

interest at the present day, although a learned prelate, when he remarks that "the kingdom of Scotland has never wanted able advocates to plead in defence of monarchy," has added, "The first man that drew his pen against Buchanan was Ninian Winzet, a Popish schoolmaster at Linlithgow, who was afterwards banished for writing against the Reformation, and was at last made Abbot of a Scotch Monastery in Germany. He called his book *Velitatio* in Geo. Buchananum circa Dialogum, &c., and showed himself as great a master of the imperial law as of critical learning."²⁶

In the list of the Abbot's works, Dempster, along with "In D. Paulum Commentaria, lib. i." has enumerated, "Epigrammata, lib. i. Poemata, lib. i." It might perhaps be difficult to enlarge these "books" by the addition of any other verses than the lines subjoined to Vincentius Lirinensis (at page 182 of this volume,) and the commendatory poem addressed to Bishop Lesley in 1578.²⁷

At length, Winzet, having enjoyed for a period of sixteen years, the peaceful retirement of a monastic life,²⁸ died at the advanced age of

additus est in fine utriusque, rerum præcipuarum index copiosissimus. Rogate, quæ ad pacem sunt Jerusalem. Psal. cxxi. Cum gratia et privilegio Cesareæ Maiestatis.

"INGOLSTADII: Ex Officina Typographica Davidis Sartorii. Anno M. D. LXXXII."

In 4to. pp. 284, inscribed by the author, "Illustr. et Seren. Principi ac Domino, Domino Gvilielmo, Comiti Palatino Rheni, superioris et inferioris Bauariæ Duci," &c.

"VELITATIO IN GEORGIVM BVCHANANVM circa Dialogum, quem scripsit de iure regni apud Scotos. Eodem Niniano VVinzeto, Renfroo, S. Theologiæ Doctore, &c. Autore. Domine saluum fac regem, et exaudi nos in die, in qua inuocauerimus te. Psal. xix. Ingolstadii, ex Typographia Davidis Sartorii. Anno M. D. LXXXII."

The dedication, "Illustr. Seren. Principi ac Domino, D. Gvilielmo, Comiti Palatino Rheni, ac vtriusque Bauariæ Duci, &c." is dated, Ratisponæ, Idibus Maij 1581.

²⁶ Nicolson's Scottish Historical Library, p. 39, Lond. 1705, 8vo.

²⁷ "De Jo. Lealæo Episcopo Rossensi adversis rebus in dies magis inclarescente, Niniani Vvinzeti, Monasterii Scotorum Ratisbonensis, Abbatia, Decastiction." (De Origine, Moribus, et Rebus Gestis Scotorum. b. 4. Romæ, 1578, 4to.)

²⁸ F. Bonifacii Strachani Monasterii Scotorum Sancti Jacobi ordinis Sancti Benedicti Ratisbonæ Descriptio, 1684. p. 97. 4to. MS. in Advocates Library. Dempster and other writers were ignorant of the period of the Abbot's death. His words are; "Quando obierit, aut quando Abbas sederit, et an in Germania excesserit, an in patria, pro comperto non habeo."

seventy-four, on the 21st of September 1592. A monument was erected to his memory, with the following epitaph, expressing the regard that was entertained for his piety and learning.

D. O. M.

NINIANUS WINZETUS, SACRO-SANCTAE THEOLOGIAE DOCTOR,
VIR PIUS ET ZELOSUS MONASTICAM HIC DISCIPLINAM RESTAU-
RAVIT, MULTAQUE VERBO, SCRIPTO, ET VITAE EXEMPLO AD
AEDIFICATIONEM PROXIMORUM PRAESTITIT, QUI POSTQUAM
HUIC MONASTERIO SEXDECIM ANNOS SUMMA CUM LAUDE PRAE-
FUISSET, AC SUCCESSOREM CANONICE ET LEGITIME SIBI PRO-
SPEXISSET, TANDEM XXI. SEPTEMBRIS ANNO CHRISTI MILLESIMO
QUINGENTESIMO NONAGESIMO SECUNDO, AETATIS VERO SUAE
SEPTUAGESIMO QUARTO, PIE ET PLACIDE OBDORMIVIT IN DOMINO.



Certane tractatis for

Reformatioun of Doctryne and maneris, set
furth at the desyre, ad in ye name of þ afflic-
tit Catholikis, of inferiour ordour of Cler-
gie, and layit men in Scotland, be
*Niniane Winzet, ane Catholike Preist
borne in Renfrevv.*

✠(*)✠

¶ Dubsthis be name this leif turnit sail schaw.

Murus aheneus, sana conscientia.

Edinburgi. 21. Maij.

1562.



THE FIRST

ANE Erhortatioun to the maist excellent and graciūs Souerane, Marie Quene of Scottis. &c. To the Bischoppes, and vtheris Pastores, and to al thaim of the nobilitie within this hir graces Realme: For vnsenzeit reformation of doctrine and maneris, and for obteneing of licence, to propone in wyrt to the Precheours of the Protestantis, certane Artyculis tveching doctrine, ordour, and maneris approuin be thame.

THE SECVND.

THRE Questionis, tveching the lauchful vocatiō of Johne Knor, & his bryther Precheours to the Protestantis, in Scotlande: quhilks ar in nōumbze the xxxiii. xxxiiii. ad xxxv. of the four score the questionis proponit to thaim be the saidis Catholicis, togidder with the wyrttingis deliuerit to ye said Johne: quhairin is replijt aganis his answeris maid to ane part of ye said the questionis.

THE THIRD.

Ane declamatioun to the honourable Prouest Baillies, and Counsell of Edinburgh, for the obseruatioun of the glaid solemniteis off the blyssit Natliuitie, Circūcisioun, Epiphanie, Resurrectioun, and Ascensioun of our Saluioour, with the feist of Whitsonday: haistellie maid one Pasche twisday. Anno. 1562. Quhē thair aperit ane daingerous seditioun in Edinburgh, throo calking of the durris on euery syde: as efter fall follow.

Dominus mihi adiutor, non timebo, quid faciat mihi homo.

¶ The first Tractat to the Quenes Pa-
lestie, Pastouris, and Nobilitie.

EFTER that we thy graces humill Sub-
ditis, Marie maist excellent and graci-
ous Quene, be our small Jugement hes con-
siderit the stat of this thy Realme, at this
present, tweching religion (quhair upō the weil-
fair thair of is onely groundit) can esteme it, to
na thing mair lyke, thā to ane schip in ane dede-
ly stourme, enforced be contrarius wyndis, betuir
maist daingerus sanddy beddis on ye rycht hād,
and terrible rokis presenteng deth alrady on the
left. Quhair gyddit thir mony zeris be sleuthfull
Marinaris, and sleipand sterlmen (we mein of
þ Pastores of the kirk, & in that part of thair p-
moueris) is euyl craft on the schaldis. Quhair-
at sū effrayit, and almaist desperat of thair awin
and vtheris lyues in the samyn schip, hes pullit
the rudder and gouernmēt fra the formare reu-
laris, maist vnworthy pir mony zeris of that na-
me: and be our Jugement sleing fra the sanddy
beddis, speidis baith with alris and erect salis,
to byek in splederis the schip on the feirful rokis.
For the quhair perrel, we now mair effrayit, than
we and thay wes for the vther, may not contene
vs for na feir of man, sen þ mater standis in da-
inger of our hodelis ad saulis, bot exhort the lat-
ter Marinaris, albeit impatient other of reppreiss,
or aduertisment, to lat down ane gret dele, thair

*To the que-
nes maies.*

Reasonis
collectit a-
ganis the
last regula-
ris intent.

To the bis-
chops and
otheris pas-
tores.

hie sailis, and hald to wyndwart, returning thair
course fer by the first sett compasse, and direct it
to sū mair sure harbery place, than thay first in-
tendit to. To that end we haue collectit, as we
mycht for schortnes of tyme, our apperand reso-
nis, that the passage and dew course is partlie
tyll vs knawin: Exhorting thaim to assent to our
counsell, or to schaw mair plane demonstratioun
of strenthiar reasonis for thair interpyple: or to be
iugeit wylfull and led be sum phyrenesse, & thair-
for not to be hard. Zit sen the godlye wysedome
of thi Gaief. hes be ane edict inhibit ony questi-
oun or controuersie to be mouit in this action for
a tyme, to the end that seditioun be eschewit: we
differ to present our said aduertisment and resso-
ning to the craibit retolaris foresadis, quhill thy
gracious licence be had thairto: quhill we hope
to obtene, our ressonable desyris being knawin,
alrady presēt in wyrt, as we for schortnes mycht
collect to that effect: hoipand þ thay sall ansueir
w mair expeditioun & circūspect aduismēt to pe sa-
myn (quhill thing we maist earnestlie desyre) fra
thay plaue our ressonis to be knawin to thy ma-
iel. And also war not pe vrgēt schortnes of tyme
ād imminēt dainger of deth afore our eis, thun-
deris in our earis to hald ād defend vs but delay
fra the rolkis of errour, heresse, and manifest sedi-
tioun in this thy Realme, manassing alrady des-
tructioun, of your reuling misreulit ād misgydit
gouernmēt, ffatheris Bischopis ād vtheris Pal-
tores, we wald lamēt afore god, & cry for remeid
afore the warld: Suppose vtherwayis for hono-
ur of your offices we dar not cōtemne your selfis.
And albeit þ time be schort, sūthing of your prais

mā we speik. Bot quhiddir sal we begin your cō-
 mēdation & louing at your haly lyfes, or at your
 helthful doctrine, we ar doutlū : Sē your godly Of thare
commenda-
tion.
 leving garnist w chastitie, fasting, prayer, & so- Of thare
lybes.
 brytie, be þ worþthi frutis parof (quhat ned mair)
 is patēt to al mā. Your mchādvice, your symonie,
 your glorious estait, your sollicitude be mariage,
 efter to haif brocht þ baronis to be impis of your
 posteritie, & witnessing in all aiges to cum of your
 godlines, quhay speikis not of it ? Your libera-
 litie to ye pure, your magnific Collegeis of godly
 learnit i your cūpanie, your nurissing of pure stu-
 dentis, of ryche igpnis able efter to reull ye kirk
 of God, in helthfull teachemēt, all cuntreis and
 Collegis dois deploze. Your godly & circūspect
 distributiō of benefices, to your babeis ignorātis
 & filthy anis, al Ethnik, Turk, & Jow may lauch
 at it, þ being þ special grōnd of al impietie & divi-
 sō pis day win ye D Scotland. Your wyle, saige
 & grave familiar serbāds, void of al vanitie, bo-
 dely lustis, & heresie, ar spokin of to your prayse,
 god wate. Your dum doctrine in exaltig ceremo-
 nis only, wout ony declaratiō of ye samin. And Of thare
doctrp. i.e.
 fer mair keipig in silence ye trew word of god ne-
 cessar to al mānis saluatiō, & not resistig mani-
 fest errours, to ye warld is knawin. Quhat pt of
 ye trew religiō, be your sleuthful dominiō & prin-
 cellie estait is not corruptit or obscurit ? Hes not
 mony throw ilak of techemēt i mad ignorāce myf-
 knawi pair deuty quhilk we al aucht to our Lord
 god, & sua i pair psite beleif hes sairlye stūmerit ?
 Alas not ye sacramētis of christ Ies^s pphanit be
 ignorātis, & wikit psones, nother able to psuade
 to godlines be lernig nor be leuig ? Of þ quhilk
 nūmer,

Ezechie.
33.

Actu. 20.

Proue. 27.

Of the dis-
ponyng off
thare ren-
tes.

Actu. 4.

Psal. 120.

Hebre. 4.

we confesse the maist part of vs of the Ecclesiasti-
call stait to haue bene, in our ignorant and iner-
pert zouthenworthelie be zow admittit to the
ministratioun thairof. Geue thir thingis maiste
speciall thyow ignorance and Auarice be brocht
fra thair puritie: quhate maruell is it, that ma-
teris of les pryce, as of Images, the inuocatio-
nis of sanctis to praye for vs, the prayar for the
saulis departit, and mony siclyke thingis in so-
brietie and learnit simplicitie lessum, to be at this
tyme corruptit, and prophanit fra the mynde of
our auncient Elderis, be the samyn vices? Mar-
ze comandit in vaine of God be the mouthis off
his Prophetis and Apostolis to walke attentlie
and continualie vpon your flock, and know dili-
gētlie the samyn be face? Or gaif the Princes of
the erth zow zeirly rentis (as the Discipulis in the
beginnyng, sauld thair landis, and gaif the pry-
ces thairof to the Apostolis) to the end, that eue-
ry ane of zow, mot spend the samyn vpon his da-
me Dalida and bastard browis? And albett it
chance oft to the infirmitie of man, that he fal on
sleip, quhē he suld erst walk, and he gebin to pas-
tyme, quhē he sulde maist diligētlie labour: Bot
zit O merciful god, quhat deidly sleip is this, that
hes oppressit zow, that in sa gret byroir, tumult,
& terrible clamour, ze walkin nocht furth of your
dreame? And in sa gret dainger of deth, ze haif na
regard of your awin lyues nor vtheris? Awalke,
awalk we say, and put to your hande stoutlie to
saif Petiris schip: For he nother slepis nor slum-
meris, quha behaldis al your doingis, and seis

youre thochtis: bot sall require the blude oute
 of your handis, of the smallaste ane that sall pe- Eze. 3. and
 rise throw your negligēce. Bot the tyme not per- 33.
 mitting vs to speik ferder in this mater, occasiō To pe nobi-
 prouokis vs to schaw sū thing to your honouris, liffe.
 O worthy Nobilis, of ilke degre withi this real-
 me: and that in hope of reformatioun in all thee
 partis of Godis kirk. The speciall rutis of all
 mischeif we suspect nocht your prudent nobilitie
 to mysknaw, to be þ twa infernal monstres Pryde Ecclesia. 10.
 and Auarice: of the quhilkis unhappellie hes I. Timo. 6.
 upsprung the electioun of vnqualifeit bischopis
 and utheris pastores in Scotland: And that la-
 itlie, as we cā collect, within thir hundreth zeris,
 in the gret destructioun of the trew religioun off
 christians, and in prouocatioun of Godis wraith
 contrare vs. For afore thay dayis, na man gen-
 tle nor uther for feir of conscience, ad dout of his
 inhabilitie, wald reslaue ye office of ane pastour,
 quhill he wes almaiſt compellit thairto. Ane wit-
 nessing of the samyn may be the ceremonie obser-
 uit be mony now in hypocrisie, *Nolens volo*. And zit
 we may nocht dout of the lauchfull ordinatiō ad
 auctozitie of al: as we may not of our lauchful so-
 uerane be name. For i doutig thairof, quhat ellis
 is it, bot to plant but rutis of ordour, ane mani-
 fest confusio & vter exterminio of this realme:
 setting vp ane peple heidles left of God, as thes Ose. 3.
 Prophetis speikis, *Ab/q; rege, ab/q; lege, & ab/q; sacer* 2. Para. 15.
dote: that is without ane king, without ane law,
 and without ane preist? Bot geue ony spote, or
 blek be in the lauchfull ordination of our pasto-

The Symo-
nie off the
Nobilis.

4. Reg. 5.

Actu. 3.

Of the ri-
gour done
to the pure.

tores : we mape natowais of reasone, bot impute
that cryme to the hie reproche of your nobilitie.
Call heirfor to remembrance, we besek your hu-
manitie, that your selfis on lyue togidder wth your
Eldaris in the lait aige foresaid, fra the lawaste
to the hieast degree, to haif bene the inventaris,
nurissaris, and Simoniacall merchandis of the
samyn mischeif, playand to your inferiouris the
part of lippit Giezi in this mater, sayād : Quhat
wyll þ gebe me. And to the kingis of this realme
(bot god impute not that to zow and your poste-
ritie playande the part of Symon his compan-
zone, sayand, Ichir, quhat sall we gebe the ? And
sua ze nobilis specialie, & youris lait pgenitours
blyndit be carnal effectioun of youris babis, bre-
ther, or itheris freindis, or be Auarice, hes des-
tropit the trew religioun and triumphand king-
dome of Chriſte, sa fer as ze mycht : putand in the
place of godly Ministeris, and trew successouris
of the Apostolis, dū doggis. Quha for the maist
part in extreme dainger of thair maisteris housse
the kirk of Chriſte, quhair ennimeis ar without
and within, dar not only nocht barke, bot maist
schamefullie popit with staff & sting, dar nother
quhyne nor quhyng. Bot of the rigour to thee
pure dune on your awin landis, and of the appro-
pying ye kirk lādis wth itheris dewiteis thair of,
to your awin kechingis : of the depaupering thee
tennentis be your sewis, augmētationis & uthe-
ris exactionis : or of the schuiting of honeste men
fra thair native roumes, be tytle off youre netwe
quhirle sewis, tyme seruis not to schaw. Heirfor

sen be his iustice god punisshis oostymes, in ye sa- Sapi. II.
 myn thing, quhairin man offendis : That sū off Of ye pla-
 your houshis hes bene laithlie, aluterlie destropit, gis on thee
 and put out of memorie : And the vtheris deiec- nobilitie.
 tit to pouertie, is not that ye iustice of God ? And
 that vtheris degenerat fra ye auncient nobilitie
 of thair Eldaris, be fallin in extreme ignorance
 of god, and in obstinat stubbirnes to leir unceir-
 lie his law, or walk thairin fforme to pair knaw-
 lege : bot hauād regarde to ye wrek of this warld
 or lustis of thair bodpis, leuis as Epicurianis,
 but faith or lufe to god or man. And vtheris cō-
 trarie reioyses to be callit Gospellaris, and cun-
 ning in Scripture : quha rest vp in hie curiositie
 of questionis, and (as apperis tyll vs) in mani-
 fest errours and presumption, makis of the gos-
 pell ane takin craft but ferder practise off godis
 law in deid. Quha albeit thay cry out fast vpon
 ydolatrie : zit thay ar na les thā the vtheris de-
 generat ignorantis abone specifett, as wikit E-
 thnikis, and bund subditis to þ monstrous ydo-
 latrie of Auarice, neuir intendand to clenge pair
 handis of ye kirk rentis, nor of ye blude ad sueit
 of the pure anis, spurrande fast vtheris to refor-
 matioun, bot in deid neuir reformand thaim sel-
 fis fra the ydolatrie of Auarice : neuir change-
 and in this daingerus battel of religioun, thair
 babis with men, thair ignorantis with learnit :
 except in ane clokit maner to sustene ane Minis-
 ter, quhare three hundreth ryche & pure wes sus-
 tenit afore. O Immortall God, quhy perslaue
 ze nocht thir three plaigis to be the scourge of thee

with idola-
trie, with
ane simple.

Luc. 16.

Luc. 14.

I. Cor. 10.

Psal. 31.

diuine iustice for your former impietie, ad deuillif-
che smonie? Sen ze and your last foresatheris
in the wyldfū way of this daingerous lyfe chest
your selfis sa blynd gydis: quhate meruell is it,
that ze sa lang indurat but repentance, be fallin
in the pot of ignorāce errorr or vice? Duhy clen-
ge ze not your hart & handis fra ydolatrie, quha
be tounge cōdamnis ydolatrie sa mekle? Sen god
geuis vs libertie efter our vnderstande frelie to
think: sall this your ydolatricall auarice psuaid
our cōscience (albeit we be ruid of letteris ad iu-
gemēt) that ze intend only to trampe down ydo-
latrie, and set vp Christis kingdome? Or thate
your forbearis quha distributit thair atwin iuste
geris and landis to exercise the louing of god, ad
to sustene the pure, to haue bene ignorantis off
god ad ydolatouris: And zow (saiking your dew
honoris we speik) quha rugis, as ze may, fra god
& al godly vse, to your atwi keching: to be þ tretw
Discipulis of Christe? Na na, trewlie: sen pe ve-
ritie pronunces this: *Non potestis deo seruire & mam-
mone.* And againe, *Nisi quis renunciauerit omnibus que
possidet, non potest meus esse discipulus.* Nocht heles we
psaue mony amāgis zow (to god be gloze) quha
with humil spirit, wald flee fra al ydolatrie, su-
perstition and abuse: and sclype fra errorr, he-
relle, and curious presumptioun id vaine bab-
ling: and practissis the law of god, leuing sobir-
lie, godlie, and iustlie. To quhome we committ
this regiment: *Qui se existimat stare, videat ne cadat:*
As we do to the warldly ignorantis abone spe-
cifiit, this vther of the Prophet: *Nolite fieri sicut*

equus & mulus, in quibus non est intellectus. And as we haue schawin sum thing, as we may for tyme to our Pastores, exhortyng thame to reformation: swa we suspect nocht zoure gentle humanitie, zee Noble potēt Lordis, Baronis, & vtheris quhat sumeur of the Nobilitie of Scotlande, to be offendit with vs your pure anis, bot our Souerane Ladyis fre liegis, to zet in vnfeizetlie the veray selfis affectionis of oure myndis, as in thee bolūis of pain mony wayis deirbelusit: sē we of the law sorte ar to gidder with your excellence, in the samyn schipe of thee commoun welth of this realme, participant conforme to oure small part of all prosperitie and aduerstie thair of. And thairfor of nature and of conscience ar moult to wys gude to al in the samyn. And zit we attempt this mair bauldye, that we ar compellit be ane part of your nobilitie and zoure Prechouris, as we efter sall schaw.

Bot to thy Maiestie maist excellent Souerane we returne, beiseikand maist humlie thy G. and thy nobilis foresaidis, to impute nocht that tyl vs as a salt, that we speik in ye cause of God sa frely: desyrande licence that we may but iuste offence of ony persoun, ppone in wyrt to the prechouris of thaim callit the congregatioun, thap thingis quhairin specialie we ar offendit, twecheing doctryne, ordour and maneris approuin be thaim: to the intent that all errour ad abuse being cuttit away, we al ō baith sydis mot knaw þ veritie and glaidlye ad vnfeizetlie embrace the samyn, as the deir belouit dochter of God.

To ye que-
nes maies.

The peti-
tioun to ye
wrytaris.

**Twa cau-
ses of pe pe-
stifoun.**

The quhilkis we set furth for twa causes. The ane is, that we intending to be faithfull christians, and reddy to suffer thy graces lawis for ony cryme committit be vs, ar compellit other to as-
firme in religioun afore man contrare our con-
science: or to be incarcerat or exilit, and haldin be
the world as Infidelis, Peretpikis, apostatis, or
wikit persones vnworthy the companie of chris-
tians: And i þe mein tyme at sic extreme pouer-
tie all we of the clergye, that we ar almaist loſt
thout ony mercy of mā. The vther cause is: that
we being of smal learning, and zit laith to be hy-
pocritis to our cōdemnation, hes lang abydit for
ressoning of the Bischopes, Theologis and vthe-
ris weill learnit tyl ane godly reformation rycht
necessare. Dubilk thing not cūande to passe, bot
mair cure had of the keching nor of the queir, we
may nawayis langer contene vs, bot expresse on
al lydis, as we think: referring our iugemēt to þ
haly catholik kirk and that without eloquence or
manly persuassion, of þe quhilk we haue lytle re-
garde in respect of the diuine veritie: knawand
pat lyke as ane beutiful persoun is lustie aneuch
in ane sobir rayment, that sa is the veritie in ane
ruid style. Bot sen this controuersie and tumult,
O graciūs Souerane, cūis but dout of the for-
mare iniquitie, and contempt of God in vs, and
our forbearis: quha of his gudnes besydis * his
mony maist excellēt giftis geuin to the amangis
al Princis, hes geuin to thy hienes ane maist ex-
cellēt of all: in þ preferuing to this day thy bew-
tifull body & saule, fra al spot of notorius cryme

in ony of baith : We may not, bot exhort the our
maist excellent Souerane to haue ye gudnes of
thy God in memorie intēdyng be his grace to p-
seuere sa to the ende, walkande and panceand in
his lawis day and nycht. Quhilk thing consistis
nocht in the reidyng of mony cheptours (albeit
that be profittable to ane humill mynde) bot in
haly feir, trew faith wyshād be charitie : quhair
on dependis sure hope of temperal prosperitie, &
blys eternall. For the kingdome of god is nocht
* in word bot in worke. Bot becaule gret cōtro-
uerse is new for the dountraping of Idolatrie :
to ye outrutting of ye quhilk we beletk thy prin-
celie Maies. maist effectullie. for þ lufe of Christ
(quhome in word we all professe) to bent vp thy
mynd maist earnestlie : sen that is the salt, quhair
with the maiestie of God is maist greuoullie of-
fendit. For albeit mony in thir dayis hes laborit
to abolise, and pull the samyn mercyles vp be ye
rutis, and erd the leist memoriall thair of oute of
the mynd of man : and in the name of it in thare
greif, hes destropit mony thingis nawayis ydo-
latricall : Zit thay left to thy victorious hand a-
mang vtheris mair smal, thre of the gretast ydo-
lis but controuersie vntwecht, verray ydolis in
deld, ze, þ rute, top, & body of all vtheris ydolis.
Of the quhilkis ane we haue schawin the monst-
truus ydoll of Auarice : to the quhilk the Prin-
ces of the erd maist cōmonlie cōmittis Fornica-
tion. To the end that thy Maies. be neuir thair-
with pollutit, nother in Ciuill nor Ecclesiasticall
effaris, euery day we pray war in thy mynd the

The soum
of our chri-
stiane reli-
gion.

I. Pet. I.

Galat. 5.

I. Timo. 4.

I. Cor. 4.

* ~~Idolatrie~~
of ydola-
trie.

Three ydo-
lis leftt þt
vntwecht.

The ydoll
of auarice.

3. Reg. 21.
Act. 5.

The Idoll
of the dum
Pastours.

Zacha. 11.
the kindis
of this idol
at this pre-
sent.

The Idoll
of the fals
Prechours.
2. Theff. 2.

histoie of Naboth, of Ananias, and Saphira, praying that wicket persoun quhatfueuir, quhay wald defyle thy conscience ad saime thairwith, haistellie to returne to oppin repentance: or to haue the rewarde of wicket Jezabell in exemple and terrour of vtheris. The secunde idoll is, the wicket dum pastour: of the quhilk we mak thre kyn-dis. Sum for saying only to our ruid reforme-aris: *My maijsteris zour doctryne plesys vs*: hes libertie to bryke the kirk rentis, and leue als dum in godis cause, as ony fische in the watter, and in mair licentius lyfe, than euir thay did afore. Ane vthir sorte startis vpe faithles, every zeir embraistynge to gret brak the faith of the starkast pty. And vtheris for not saying this ane word: *My maijsteris vs lufe zou and zour doctryne*: ar deposit of thair offices, denudit of thair rentis: & þ apperandlye be the pmissioun or erar reuenge of god, sen thay being afflictit, hes na compūcitoun nor dolour of pair former negligence, nor intent to reforma-tioun, bot only luckis bakwart to the Israelitis to thee potis of flesche in Egypt: that is to thare former licentius leuing. Quhilk sort ar les profitabyll to godis kirk, than wes Lothis wyfe to him, efter pat scho wes turnit in ane stane of salt. The thrid Idoll and werst of all is the fals Precheour sittand in the temple of god schatwād him self (as S. Paule speikis of his maister the Antichrist) as he war god: that is exaltit in the cō-sait & cōssence of mā, and esteemit to haue that p-fectionoun that he can nocht nor may nocht lie. Thir thre Idolis be the mycht of thy Masteie and bauld assistance of thy nobilis ad trew Pas-

tores, being with the speciall grace of god, anis
in yis yi realme supplant: we dout not bot al Ido-
latrie, quhilk is now in controuersie in religion,
be men of mein learning, amang al peaceble mē,
salbe pacifit be small labouris, to ane godly cō-
corde. We speikād frelie in the cause of our god
to his gloze, ād in feruent zeie, efter our small iu-
gement, to the weilfair of thy maiestie, nirt efter
god to vs thy trew Subditis maist deirbelouit
in erth, suspectis na godly persoun to be offendit
with vs. For geue we had kepit langer silence,
we ferit baith the offence of our god, and our cō-
science to be smotit w the cryme of lese maiestie,
for not assisting to the veritie, in this daingerus
tumult. Farder sen all man hes this word refor-
mation in mothe, wissing to reforme vtheris:
that al man haue iuste occasioun also to reforme
ane, that is him self: We maist humelie and er-
nestlie besekis thy Maestie, maist gracious so-
uerane for the suppozte of vtheris, ād euery ane
within this realme quha vnscizetlie lufis God,
and ane godly reformation, to luke in the mir-
rour vnderwryttin set vp be the finger of God,
& ye mouth of his halp Prophet Ezechiel: quhair
in euery stait may see his smot, and haue iust oc-
casioun to reforme hym self first, and thairefter
be mair able to help his nyghtbour or inferiour.
The spirit of Iesus Chyiste our only Saluour
& mediatour mot conuoye the hert of thy Maie-
ty. & al christiane Princes w your Subditis in eue-
ry degre, to behald attentlie euery day þ samyn
mirrour, & to purge & welsche all smotis exprest
be it. Amen.

*Ane cleir Mirroure for the Reformatioun of all
Estatis. Ezech. 22.*

*To all Es-
tatis.*

*The greedy
prebours.*

*The wikkit
Prestis.*

*The prin-
ces.*

*Thee fals
prebours.*

The peple.

*The punis-
ment.*

THE worde of the Lorde come vnto mee,
saying thou Bone of man, the house of
Israell is turnit into drosse, or roust. Al
thay that suld be tin, Irne, ad led, ar in
the fyre becum drosse. &c. And a lytle efter, thou
art ane vnclene land, quhilk is not raynit vpo
in the day of the creuell waith. The Prophetis
that ar in it ar lyke ane lyone roypng and takand
þ pray: thay haue deuorit þ saulis, thay haif re-
saut ryches and gloze, & multiplit the wedowis
in ye middis of it. The prestis of it hes contem-
nit my lawe, hes defylit my Sanctuarie, betuir
the haly, and the unhaly, thay haue had na dif-
ference: and fra my haly davis thay haue turnit
away thair Ein: And I wes unhallowit in thee
middis of thaim. The reularis in the middis of
it, ar lyke woulfis rauisching pair pray, to sched
blud, to destroy saulis, & gredelie to searce lucre.
Bot the Prophetis of it, spargeonit thaim with
vntemperit mortar, seing vaniteis, and prophe-
ciing leis vnto thaim, sayand: The Lord hes said
this, quhen the Lord hes not spokin. The peple
of the land vlt wikkit extorsoun and rubberie.
Thay verit the pure and nedy and oppressit the
strainger aganis rycht. I socht of thaim ane mā
that wald mak vp the haige, & set hym self in ye
slope before me in the landis behaif, that I suld
not vterlie destroy it: bot I could fynd naine.
Chairfoze I haue pourit oute my creuell disple-

four vpon thaim, in the fyre of my wraith haif I
sumit thaim. Thair awin wayis haif I recom-
pencit vpon thair heidis, sayis the Lord God.

*Delyuerit to the Quenes Grace, the 15.
of Februar. 1561.*

THE SECVND TRACTATE.

¶ Gene Johne Knor be lauchfull Minister.
the xxxiii. Question.

SEn we reid that nane suld tak the honour
of Ministratioun of Godis word ad Sa- Rom. 10.
cramentis on him, except he be lauchfullie Hob. 5.
callit thairto : other be God immediatlie, or be mā
haifand power to pmot hym to that office. And
sen we reid nane callit be god ōlie, except sūck as
schew pair power geui to paim be him, * be pow- * Subate
er of ye spirit, or in signis & wonderis. is ment be
gīue zow, Johne Knor we say, be callit immedi- pr wordis
atly be God : quhair ar your meruellis wrought be is efter de-
the haly spirit ? For the meruellis of woltring of clarit.
realmes to vngodlie seditioun and discorde, we
adnūber nocht to be of his gyftis : Bot giue ze be
callit be man : ze most schaw thaim to haue had
lauchful power thairto : as p Apostolis ordinatit Act. 13.
S. Paule and Barnabas, alheit chosin be God Act. 9.
afore : and thay sclype vtheris in the riisi. of the
Actis : and as S. Paule ordinatit Timothe ad I. Tim. 4.
Cite, geuand thaim power & cōmand to ordour 2. Tim. 1.
vtheris : quhairin apperis the lauchfull ordinatiō Titum. 1.
of Ministeris. Zour lauchful ordination be ane
of thir twa wayis, we desyre zow to schaw : sen ze

Q

renunce and esteemis that ordinatioun null, or e-
rar wickit, be the quhilk sumtyme ze ware callit
Schir Johne.

Giue Johne Knox be not lauchfull Bischope,
quhow can thay be lauchfull ordinatit be
him. the xxxiii. Questioun.

Johne Kno-
xis answer
to this wes
I ordnat
nane super
intendentis
nor minis-
teris.

Gue he can nocht schaw him self ane lauch-
full ordinatit bischope, nocht onlie ane pre-
ist or inferiour minister? quhow can ze Super-
intendentis or vther inferiour prechouris ordina-
tit and electit be him not haifand power thairto,
iuge zoure selfis to be lauchfull ministeris in the
kirk of god?

Duhy ar not the Lordis and vtheris, lauchfull mi-
nisteris as Johne Knox and his Complices.
the xxxv. Questioun.

This answer
beir wes sa
schort and
obscure pat
we bnder-
stude it not.

Oue Johne Knox and ze affirmis zour sel-
fis lauchful, be resoun of zour science: ad
that ze ar pmittit alwayis, giue ze be not admit-
tit, be thay kirkis quhome ze serue: Duhy haue
ze techit manifestlie ane gret errour and schisme
in zour congregatioun, contending id tuith and
naill (as is the pouverb) sū lordis ad gentil mē,
to haue gretumlie failzeit, ministrand zour com-
munioun in tymes bypaste, to thair awin hous-
hald seruandis and tenentis: sen the saidis lor-
dis and gentilmen being men of science, be thair
awin iugement, in that case wes pmittit be thair
sadis seruandis to þ office: quha affirmis pame
selfis to be ane kirk of god?

*The Copie of ane vvyrtting delyuerit to Iohne Knox,
on tuisday the thrid of Marche. 1561.*

SChir it mote pleis zow, forsamekle as we
delyuerit certane articulis to zow, tweching
your doctryne, ordour &c. Duhairin speci-
alie we war offendit: And that priuatlie be ane
honorabyll persoun of your atwin religioun: quha
of his cheritie (as he thocht) had oft exhortit ſū
of vs, tyll ane vnioun w zow. And albeit we on-
ly delyrit ane answeir thairrof in wyrt priuatlye
wout contentioun as we pponit to zou: Nocht-
theles ze haue oppinnit the samyn in the pulpet,
and reherſt ſum thingis thairrof in oure name,
nocht ſa ſincerly, as we pponit thaim, nor zit in
that mynd. Weirfor we exhorte zou zit, as afore,
that we maye haue your answeir in wyrt. And
giue it ſal pleis zou alſo to answeir to paim in ye
pulpit: We wald that firſt ze red our wyrttings
fullerie and ſincerlie: And thairefter answeir
thairto. *Sicut ex deo, coram deo, & in chriſto.* Duhare 2. Cor. 2.
ze ſperit, quhat we menit to be ſend of god imedi-
atlie, be power of the ſpirit, or &c. This is our
trew mening and mynd: that almyghtie god tes-
tifiis thair power geuin to ſick be his worde & ex-
preſſe ſcripture, pnunceit be inſpiratioun of the
haly ſpirit, that he ſend thaim as his trew mini-
ſteris of his worde and ſacramentis: As he testi-
fuit of S. Iohne Baptiſt, be the Prophetis Ma- Malae. 3. 4.
lachias, Eſaias, and Zacharie, his father, be ye Eſa. 40.
Angell, and the mouthe alſo of our ſaluour ſelf: Luc. I.
Or as he testiſuit that he ſend his Apoſtolis and
ſeuinty twa

Matth. II. Discipulis be the samin his word, geuand thaim also power to wyrk wonderis. Joh. 20. Luc. 9. And sa ze sall fynd nane in the lawe of grace, sed immediatlie of god, bot be ane of thir twa wayis: of the quhilkis nane (as we vnderstande zit) conuenis to zow. And as twechinge S. Iohne Baptist, we think his lauchfull vocation sufficiente schawin to the People, be Gode in signis and wonderis, wrocht afore his conception, & efter his Natiuitie in Zacharie his Father, and be Elizabeth and him self in hir wamb, pat thair nedit na mair signis of his lauchfull office: sen thay wonderis wes knawin and keipit in memorie as it is wyttin. **Luc. I.** *In tota montana Iudææ diuulgabantur omnia uerba hæc. Et posuerunt oēs qui audierāt, in corde suo dicentes: Quis putas puer iste erit? Etenim man' domini erat cū eo.* Bot sē ze haif harpit sa lang on that ane string, tweching your lauchfull vocation: we exhozte zow to schaw it iustlie to neit, or ze leif it. Duhilk geue ze may do, & assuir the peple and vs heirof, it is the radiast waye, to psuade al your aduersaris to delyte in the rest of your melodie. *In Christo vale, & operā da, ut ueritas, & non homo uincat. S. Mart.* Be yours in all godlines.

*Niniane vvinzet at the desyre of
his afflictit brether.*

¶ Geue ony wyrttings be put furthe ony wayis contrare zow or yours without subscription, impute nocht that to me. For I testifie to zow that I wes neur participant of sic wyrttings to yis hour.

Idem Ninianus.

How it is wyrttin on the bak as on the bheris.

Rare eruditionis facundiaq; uiro Ioanni Knox.

*The Copie of the vvytting delyuerit to Iohne Knox,
the tent day of Marche. 1561.*

SChir it mot pleis zow be rememberit, that we declarit zow i our last wytting at your desyre, quhat we meanit to be immediatlye callit of god, to be ane lauchfull Pastour: quhilk is ony man to haue the special cōmand of godis word at the lest, chargeand him to that vocatiō: We ellis to haue the samyn cōmand with power to wyrk signis and wonderis: & schew that S. Iohne Baptist (be quhois exemple, ze apperit to intend to preue your lauchfull vocation) had the auctoritie of godis worde: and that signis also war schawin be god, that he wes send be him. Bot quhair ze denyt h S. Iohne. wrought ony signe: Io. 10. ze affirm h w^t the Iowis: quhilk albeit be trew, of h exterior signe requirit be Infidelis, zit in h samyn place, ze mape collect, that he wrought that signe sufficient to ane faithfull: quhilk wes that al thing quhilk he spak in ye spirit of Prophecie of Christe, wes trew. Quhair ze intendit to preue your lauchfull vocation be exemple of the Prophet Amos: h proffetis zow na thing. For quhat christiane man may dout but Infidelitie (as all mē may dout of your doctryne but al perrell) bot the Prophecie of Amos is the worde of god? For the scripture testifiis pat Amos wes send be god, Amos. 7, & that visiblie signis wes schawin to him be god. 4. 8. And ane sufficient signe to ye peple wes, that al thing quhilk he forespak, come to pas. And suppose Amos, as the rest of ye prophetis: war send namelie, to schaw sum speciall thing off goddis

- wyll cōforme to the tyme : Zit he vsurpit not the auctoritie of the hie Bischope in Hierusalem, as ze do at this present of the primat of Scotlande in Edinburgh. Duharefor cheartie moueis ws to aduertis zou of thye thingis : The first is of þ
- Numi. 16.** terrible punisement of Coze, Dathan, & Abiron, being of that tribe appoyntit onely of God to be preistis, ad allegeand the scriptur also for pain,
- Exod. 19.** sayand: *Sufficiat vobis quod omnis multitudo sancta est, & in ipsis est dominus :* As ze do this place off the scripture for zow, *Fecit nos (christus) reges et sacerdotes deo & patri,* with sclypke. Be ye quhilk auctoritie giue ze be ane lauchfull preist or bischope in Edinburgh, ze ar be the samyn auctoritie also lauchfull king of Scottis. The secund is to remeber zow, *quod sapientia quæ est desursum, a patre luminū, pudica est pacifica, modesta, tractabilis, &c. & nihil simulans. Et quod domini seruū non oportet litigare, sed placidū esse ad oēs, propensū ad docendū, patientem, cū modestia corripientē eos, etiam, qui resistunt veritati :* And sen we allegett na thing in our last byll, bot sinceirlye the expres word of god, but wyrtig, wyrtig, gloistig, or clokig as ze culd not preue þ Ztrare : par ar sidy offendit id your terrible exclamatioun toward vs, quhilk wes, *Progenies viperarum &c.* The thrid is, that we exhort zow, and adiuris zow also, in thee name of our Loyde Jesus, giue ze haue na mair testimonie, for your lauchfull vocatioun imediat, than ze haue schawin, to descend from the hie skyis, but ferder contentious cauillation, amāg men : And schaw your power gewin zow of pain.
- 2. Tim. 2.**

For vtherways we freindlie aduerteis zow, that
 your atwin scolaris thinkis, þ that ane mistoneit
 firing confoundis all your harmonie. The lord
 of peace mot geue you his peace and cheritie, to
 vs, and mynd to wpll, that veritie win the victo-
 rie. 10. Marc. 1561. Be yours in all godlines.

Niniane VVynzet at the desyre of his brether.

Ane bther delquerit the yll. of Marche. &c.

SChir it mot pleis your prudence to haue in
 mynd þ we send zow ane wyttting this last
 twisday : exhortyng zow to testifie tyll vs,
 mair planelie your ordinatioun to be lauchfull.
 Of the quhilk ze spak na thing in zoure nirt ser-
 mon. Weirfor sen ze by our first desyre and coun-
 sell, hes spokin sa braid thair of in the pulpet, ad
 as zit not assurit not only not vs, bot nocht your
 atwin best learnit scolaris of the samyn : we pray
 you and exhortis you, and als be al power geuin
 to mony of vs be ye auctoritie of preisthed, com- I. Tim. 4.
 mandis ad chargeis you in the name of our lord
 Jesus, & in ye power of his maist mychtie spirit,
 that ze other mak demonstration to the people ad
 vs, of your lauchfull ministerie geuin be god im-
 mediatiie, as had the Apostolis. Or be man in þ
 cause haifand the power of God, as S. Paule Io. 20.
 ordinatit Timothie and Tite : Or be baith, as ye I. Tim. 4.
 said S. Paule wes first callit be god, and syne 2. Tim. 1.
 ordinatit be men. Or vtherways that ze aluter- Act. 9.
 lie desiste, fra the vsurpyng of &. 13.

Hebre. 5.
Numi. 16.

2. Paral.
26.

1. Tim. 4.

ane vther mannis office, quhill ze be lauchfullie callit thairto: and heir zit the Apostill sayand, *Nec quisquā usurpat sibi honorē, nisi qui vocatur a deo.* The seuer punishment of Coze Dathan and Abiron, & the feirfull Plaige that come on thay people, quha fuleschellie assentit to thair pydefull arrogance (as we sūpart schew in our laste wypting) thunderis swa thow al our sensis, and peiris to feir oure heartis, that we dar nocht bott in compatiencie brotherlie aduerteis zow, and zour scolers to be (as we think) in the perrell of the samyn punishement. We besek zow also to remēber of the plaige of the king Ozias: quha in his presumption ingerit him self to offer the bynt sacrifice at þ alter of god, to quhill office he wes not callit. And zit his falt wes a smal thig in respect of zouris, giue ze want godis auctoritie as he did: Sen he intendit to offer the signe onellie, and ze to treit the veritie self of the Sacrifice off the kirk, at zour cōmuniō cōforme to our Saluouris institutioun, togidder to all the vtheris Sacramentis ād mysteris. For we can persauie be zour awin allegeāce na power pat euir ze had, except it, quhill wes geuin to zow in þ sacramēt of ordinatiō be auctoritie of Priesthed. Quhill auctoritie geue ze esteeme as nochtis, be reasoun it wes geuin to zow (as ze speik) be ane papiste Bischope, ād thairfor renunceis it, & seikis ane vther ordinatioun of secularis: It followis consequentlie that ze (quhill god forbid) sulde renunce zour Baptism also, geuin to zow be ane papist priest, as ze allege on lyke maner. For as S.

Augustine maist cūniglie ād godlie wyttis, As ane man throw schisme and heresse amittis nocht the sacrament of Baptim: ſclpyke, ſayis he, for þe ſampn faltis, he amittis nocht the Sacrament to geue baptime, quhilk is þe ſacramēt of ordina-
 tioun: conſerring the ppetuitie of the ane ſacra-
 mēt anis reſſauit to the uther, mairouer that zee
 may be pſuadit, that we ſpeik vnſenſetlie, ād ſin-
 ceirle of cōſcience, we pray the oipotent to be m-
 cyfull tyll vs all, and to dit and cloſe þe mouthis
 of zow or ws, quha ſpeakis iniquitie in dowble mīd.
Vale, & in dei ſapiētia vince, aut reſpiſce. 12. Part.
 1561. Be zouris in all godlines,

*Aug. li. i. ca.
 I. de bapt.
 oōt. donat.
 & li. 2. ca.
 13. contra
 epist. perme-
 nie.*

Niniane vvinzet at the deſyre of his brether.

THE THRID TRACTAT.

Niniane Wīnzet to the reidar wyssis grace & peace.

QWhen it come to my earis, gentill reidar,
 of the ſeditious calking of the buith dur-
 ris of certane catholiks in Edinburgh at the cō-
 mand of the reularis thairōf, on Paſche monū-
 day laſt paſſit: And quhow at that nycht at euin
 the durris of certane Calvinianis wes caſkit al-
 ſo with ſum notes of diſhonour, I wes panceād,
 quhou happy ane thing it war, giue euerie man
 mycht leue according to his vocatiō, at ane tran-
 quillitie in godlines. And throw that reuolueād
 in mynd þat maist ſurifād part of my aige, ſpēt
 i þe teching of þe grāmar ſcule of linlychtquow,
 about the ſpace of ten zeris, I iugeit the teching
 of the zouthed in vertew and ſcience, nirt eſter þe

D

*Cicc. li. I.
offic.*

auctoritie to þe minister of iustice vnder it & efter þe angilicall office of godlie Pastours, to obtene þe thrid principal place maist commodious and necessare to the kirk of god. Ze, sa necessar thocht I it, that the dewe charge and office off the prince and prelate wouthe it, is to thaim efter my iugemēt, wonderous pynesfull and almaist ipor- table, ad zit lytle cōmodius to ye cōmoun welth, till vnfenzeit obedience and trew godlines, quhē the peple is ruid and ignorant: and cōtrarie be the help of it to the zouthed, the office of all Po- testatis is lycht to thaim and plesand to the sub- iectis. For the mynd of man of ane gude inclina- tion (as ane auncient wyttar rycht warly notis) obeyis not, nor submittis not ye self willinglie to ony cōmandar or techear, bot to sūch quhōe it is psuadit, to cōmand iustlie for vtiliteis cause. Duhiik psuastoun throw ignorance it mape not weill haue, wout the lycht of vnderstanding. Bot as vnderstāding to sciēce is maist specialpe & happellie cōquest in zouthē sua nane doutis it at pat tyme obtenit, maist firmilie to be reseruit i me- moirie, & maist fruit to cū thairof. The singular vtiltie thairof to the cōmoun welth causit me to stueff gretūlie, quhou in tymes passit amang sa gret liberalitie, & ryche dotatiōs maid i scotlād of andy fundatiōis to religiō & science, that sa litle respect hes eutr bene had to the grāmar scu- lis (quhairi cōmonlie þe maist happy & first sedis of ye said cōmon welth ar sawin) þe in mony tow- nis thair is not sa mekle puidit thairto, as a cō- mō house: And in nane almaist of al ane suffici- ēt life to ane techear: Albeit ma be requirit to vn-

dertak þ cuir deulie, as beclis of ony a scuil. And
 agane quhou it mþ be, þ at pis time, quhē mē pre-
 ss to reforme al cause of ignorāce & abuse, þ sa
 few childer war haldin at þ studie of ony sciēce &
 specialie of grām. The cōtēpt heirfor of pis smal
 enteres to sciēce, thout þ quhilk na ferder pgress
 may be had pairto, I cōiecturit to be ane gret por-
 tēt & forgetfulig of ignorāce & ma cōfusiō errouris
 (quhilk god auert) schortlie tocū : namelie sē now
 al mē wll be theologis, & curius seircearis of the
 hie mysteris of god. In remēbring yir thigis, I
 callit thā to memorie, quhou be þ mēpful puidē-
 ce of ye almytie (quha be in all & for euer praisit)
 pair wel sūtpme submittit to my techemēt (albeit
 my eruditio wes smal) humane childer of happp
 ignis, mair able to leir than I wes to teche : to
 quhō I vāt to ppone almaist dalie sū theme, ar-
 gumēt, or sētence, of þ quhilk I wald haif paim in-
 tēding to mak orisone or epistil in latin tong : ad
 thocht þ pis mater of seditio afore natwit had bene
 ane verray cōueniēt theme to þ purpose. Heirfor I
 being dery and dolorus for þ schisme & diuisio pre-
 sentlie i godis kirk, & apperād tēporal calamite-
 is to vpyple parthrou, & all haifād affectio to my
 kynd discipulis, & my glaid & godlye exercise sū-
 tpme id paim, began I almaist for pastyme, ad sū
 mitigatio of my displeur to writ pis declamatio
 follouig : þ is ane form of ditemēt maid for caus
 of exercise & priuat studie, as vās to be in sculis.
 Nothelēs quhē ane of our bieder chāceit to reid
 it, he diuulgat it in þ contre in my name, bot sub-
 scriuit, as efter folouis, & gais copis thairof al it
 had bene ane ernist mater. Bot quhen I vnder-
 stude that sum wes offendit thairto & id me also

for it, I seek the coppe thair of & consideris it. And as I plaue rethorik thair of verray small : swa I cā espy na thing thairin abhorring fra ye treuth. Of the quhilk I (geuing the honour of learning tyll vtheris) intending to be ane faith-ful Christiane, & ane sone of þ haly kirk vniuersale, he only regaird. Heirfor sen I neuer sett furth ony wytting cōtrare the Protestantis, suppressing my name, that I maye saue me zit in þ innocence, void of all detraction. I confesse me to haue wytting the samin tractate ad na thing penitēt thair of as zit, except that I strent hit not my purpose to ma sufficient ressonis and auctoriteis. Duhyllis I differ quhill oure aduersaris mak answer heirto : Praying god maist gratus to moue thame to the spirit off humilitie, þ thay be not eschamit to recant pair errour in yis matter and all vtheris, bot thay be aluterlie cōfounded to maling in ane tote aganis the knawin veritie. I nameit the twa psonis following by vtheris, because the ane is knawin to be the principall deforme of his allegett reformatioun : And to certifie the vther, that erar oʒ I condemnit of idolatrie Pierome ad Augustine as leand wytnesses, & the hail kirk of God i yis a popnet without cause : that I had leuir be banissit furthe of Europe as be his assistance I wes banissit fra Linlychtquow, for not assenting to his factioun generalie in all popnetis. This far gentyll re- dar haue I schawin, that I may be clein fra all smot of blame in þ putting furth of priuat wyptingis without subscriptiō : Praying þ to fair well in þ Lord. Of Edinburgh ye 24. of may 1562.

To the honorable Prouest baillies and counsell
of Edinburgh.



When I remember, honorabyll
schirs, þe Solon þe law maker of
Athenis amangis the rest com-
mādit yis i special, þe gif ony of þe
town in ane publict seditioun or
tumult, quhē on baith sydis thai
ran to armour, hid him self, as ane cowart at ha-
me, not takand part to the ane syde, he sould be
denudit of his gudis & banissit the Citie: it stry-
kis me not to lytle feir, that I selyke in this con-
trouersie of religioun, as ane soldiour of ye kirk
of Laodicea, yat is, nother haet nor cauld, be ex-
pellit (quhilk god forbid) out of my citie of he-
uynlie Hierusalē, for not assisting to þe assurit ve-
ritie, in gainsaying leis, the father thair of ye de-
uppl, and all his mēberis. Duhairfore quhē I se
the seditioun amāgis zou & zoure Citizanis, for
the celebratioun of the solennitie off Pasche, ad
quhou ze cōmand to calk the clost buith durris,
at this tyme of certane nocht dissonit fra ye halp
kirk vniuersale to zou, and haldis ye samyn mē
Idolatouris & worthy of punismēt, it apperis to
my waik iugemēt, that to attempt sic proude mis-
ordour, sall not only big vp ane wal betuir vs &
zou in religioun, bot also sall engener (quhilk ye
mercy of god stay) mair temporal seditioun, cū-
meris, ad debait, I thocht that I ane priuat mā
could do na better at yat tyme, bot pray for peace
amangis all professing our lord Iesus. Quhilk
quhen I did, and thairefter castand vp ye bukis

Apoca. 3.

Hiero. 3. parts
epist. epist.
80. & parts
I. episto. ad
Marcellam.
Aug. ad Ia-
nuarium. li.
I. & 2. reid
p̄r workis
and be not
discaunt.

Aug. de ciui-
tate dei. li.
Io. ca. 4.

Joh. Knox
in his buke
of discipli-
ne.

of ſū aūciēt fatheris, to ſetk þ mid of godis kirk
i pis mater: I fynd maist cleir witneſſing of famo-
us fatheris & ſpecialie of S. Pierome & Augu-
ſtine, þ pe hail kirk of god to ane cōſent, heſ zeir-
lie celebratit pe ſolennitie of zule & paſche, to d-
theris feiſtis of our ſalviour, & ſclpke kepit pe ze-
irle abſtinēce of fourty dayis afore paſche, callit
lentren, in al contreis in pe warld p̄ſeſſing chriſt
afore p̄r dayis: & affirmis þ p̄r, & ſclpke thingis
vniuerſaly obſeruit, & zit not expreſſie cōtenit in
ſcripture, ar traditiōs of þ Apoſtolis, or decreis,
of ḡnral cunſelis, & thairfor na wayis be ony p-
ticulare cūtre to be changeit. Ane notable cauſe
of p̄r ſolennit dayis geuis the ſaid renownit fa-
ther Auguſtine, & worthy to be lokit in pe memo-
rie of thaim, quha knawis thaim ſelis to be men
in pis fleſche, & waik & frail as zit in pis warld. Ne
curriculo temporū (ſapis he) *ingrata ſubrepat obliuio*,
pat be pe proces of tyme vnthākful forzetfulneſ
ſteil not vpon vs. Duhē I reid pis maist cleir
teſtimonie of ſa renownit fatheris, of pe vniuer-
ſale cōſent of godis kirk i this mater, ſen our ſal-
uiours dayis, I begin to muel at pe arrogāt te-
meritie of zour halp p̄phete Johne Knox, quha cō-
mādis to abolife p̄r ſolēniteis as papiftrie: be pe
quhilk name he vnderſtādis, as I cā collect, ido-
latrie ſupſtitid, or doctryne cōtrare þ ſcriptur. And
gif he vnderſtādis þai vices be pis name: I thiſk
þ par is na treu chriſtiāe, bot he dar affirme bald-
ly in þ face of al pe warld, þ i pis mater (quhair he
callis þ ſaidis ſolēniteis idolatrical, ſupſtitius or
cōtrari⁹ to godis law) he ſpekis blaſphemie aga-
nis pe halp gaiſt, & agais þ eſſētiāl veritie our lord

& kig christ Ies: quha pmittit his said spirit of treuth to teche his kirk ad be id to the warldis end: For Johne knor & his scolars schynkis not to rail, & lie h it hes bene euer in idolatrie i pis case of pir festual dayis amāgis vtheris ma. Bot I misknow not sū of zow to object pe cōmād, charg-
and Sex dayis to laubour, & the seuint day to sanctifie to ye lord, thairfoze I desyre h doutlū mā to cause his
 doctour & pphete foresaid, id all pe assistance of his best learnit scolars, to ansueir in wright, quhat scripture hes he or vther authoritie, by pe cōsēt of pe haly kirk vniuersal to sanctifie pe sonday to be h seuint day. And gif he aboliss id us pe sater-
 day, as ceremoniāll & not requisit i pe law of the euangel: quhat hes he by pe cōsent of godis kirk, to sanctifie ony day of pe vii. & not to labour al pe seuin days: pe sext day, because it is sua cōmādīt, & h sabbaoth, because it is abolissit be pe euāgel? & gif he cā schaw na expres scriptur parfor: quhi aboliss he not pe sonday, as he dois zule pasche & pe rest vniuersalie obseruit be al christianis as pe soday? Bot note honozable schirs (h h veritie be not lostt be altercatiō) pe historie of Iudith, quhow pe Iowis by pe solēniteis of pai dayis geſin pam afoze i pe scriptur, istitute ane zeirly solēnitie to gloriſie god for h deliuerig Bethulia & paim fra pe crudelitie of Holofernes. Reid also h Hordochus, Hester, ad pe rest of pe Iowis captiues vnder pe kīng Assuerus, institutit sic zeirly solēnitie of blyth-
 nes, in remembrance pat he pe mychtie hand of God thap wer delyuerit fra pe tyrannie of wikkēt Ammon. Epl sic zeirly memorial in blythnes & thankis geiffing wes baldin for pe delyuerance of paīr hōets: had not pe Apostolis, and the hail kirk of

Matth. c. li.

Io. 14.

Iudith. c. li.

Hester. 9.

10. 10.

2. Para. 7.

god gyddit vndouttitlie be the haly gaisst, slypke aucthoritie to institut sic festual dapis for the de-lyp-uering of thair hodelis and saulis, not fra twa eirdlie tyrannis, Holofernes & Ammon, bot fro the deupfl, hell, and syn, : not be twa wemē Judith and Hester, bot be the pretious blude of the immaculat lamb the Sone of God ? ze reid sick-lypke the fest of the dedication callit Encenia, institute be the Hebreuis without ony cōmand cōtenit in ony canonicall scripture : quhilk solennitie wes approuin and decorit be our Saluours awin ptesence. Sall the hail peple of god heir-for of al aiges, in the libertie of ye Euangel haif les libertie in the lyke materis, thā had y Jowis vnder the yok of the Mosaiical law ? Ze may reid also that Salomon at the dedicatioun of thee tempyll celebratit in gret solennitie sewin festuall dapis together, and trow ze, that he brak the cōmād thairthow, *Sex dayis fall thou laubour* ? quhē we heir 3our prophete cast in dout, sayand quha wat quhat day Christ wes bozne on ? Can ze thik hi in ony vther gre, bot nyxt efter to speir gif christ be bozne ? O mad mā and maist fulsche wald he pluade ane faithful christiane, that ye hail vniuersall kirk, is mair vnthankfull, ād les myndfull of the byrth of hir spouse and king the sonne of God, thā ony realme is of thair tēporal king : quhais day of Natiuitie, na cōtre forzettis, induring his lyfetyne ? Bot our kyng and maiste sweet spouse leuis for euer. Quhairfoze euer sall ye day of his blissit natiuitie, circumstid, passid, resurrectioun, ascensoun, and his manifestatiō

to the world callit Epiphanie in the dispyte of ye
 deuyll and all his furius mēberis (quha * euer
 hes labozit to abolish his name out of this world)
 be i freche memoze of his deirbelouit spouse his
 haly kirk vniuersall. Bot allace quhow mony in
 yir dayis repetis this haly kirk vniuersal, as ane
 necessare articule of par beleif (as it is but dout)
 and zit othir throw ignorance dissauit, or throw
 malice blyndit, impugnis the trew vnderstand-
 ing pairt? Amāgis mony materis rycht wechty
 lat this samyn grosse exemple of the abolitioun
 of this solennit dayis, as idolatricall, be ane cō-
 trare the vniforme cōsent in all tyme and place of
 the samyn kirk. Bot allace for pietie, honorable
 schiris, quhy remēber we not, þ for þ abusing of
 this dayis, amangis vtheris faultis, God is at
 worpith w us, and not for the institutioun and
 godlye obseruance of the samyn: bot because we
 haue mispent thaim fra the seruice of our god, to
 the seruice of our Bellis, and of thay memberis
 vnder the bellie: fra ye honour of our lord chryst
 to the vaine glorious pompe of our awi bodpis:
 frome cheritie, to carnalitie, bestowand that per-
 tenit to the pure nedy mēberis of Chrystis bodpe
 on our synfull flesche w the ryche Glotton: And
 sa fra humilitie, to pryde: fra sobyete, to dyūkin-
 nes: fra peace and lufe, to contentioun & debait,
 fra louing of God, to māsuering of his name: fra
 godly talk of pace, amitie, & frendschip, to scurri-
 litie, stryfe, & detractioun? Finallie fra al the ser-
 uice of god, requirit on the haly dape, to the ser-

¶

Amos, 5.
8. 8.

Thren. 2.

uice of Sathan, or of the world. And last of all, quhē we sould lamēt for our impietie, & returne to god and the rycht vse of thir solenniteis, ze eik this mischeif to all your former wickitnes, quhē ze pnunce yis blasphemie to the spirit of god, affirming that his haly kirk vniuersall hes bene euer pollutit w̄ idolatrie in the obseruing of thir dayis. O merciful god wyl ze not remēber quhay spekis sa mekle of the scripture, that god for the wickitnes of the peple, wes not applessit w̄ thay festuall dayis, quhilkis he in the scripture afore had cōmandit be ye Jowis to be obseruit, quhill the cūming of Christ: & that for thair abusing of ye samyn to ane vther fine, thā he institute yam? On this maner he complenis be his prophete, I haue hait (sapis the lord) your festuall dayis: I wyl not haue your bzunt Sacrificis. And i ane vther place, I sall turne zoure solennit dayis in murnyng, and your canticulis in sobing. The prophete Hieremie lamentis, that god for ye impietie and sinnis had causit the festuall and solennit dayis in Hierusalem to be forzet, and in ye wraath & idignatiō of his fury (be quhilk we vnderstand his Justice aganis the wickitnes of man) **¶** had geuin the king and ye preiste to be despyst, his temple sanctuarie and altare to be destroyit. Be the quhilk place allane it is euident, that as the king, and all lauchfull superiour poweris, & preiste bischope, and all authoritie of the kirk, wes contemnīt for ane tyme, according to ye iustice of god, bot zit be the wickit ād reprobāt on-

lie: that on lyke maner the ordinance of god tvecheing the said) dayis in that tyme, quhil Christ is passioun amang ye peple of god wes to be obseruit, according to the law geuin thaim: zit for the abusing of the samyn, the Lord be h mouth of his Prophete repellit pair solēniteis ad Sacrificeis. The cause thairof is declarit: because *Esai. 1.* thair cōgregatiō wes iniuste & wickit, and thair handis full of blude. And zit as he wald at that tyme nane of his belufit peple to be disobedient and nott reuerence king and preist not only ye gude bot also the euyl, nor zit his peculiar peple *I Petr. 2.* to dispyse his sanctuarie, temple, altare, nor his haly dayis: Swa he wyll but dout his belouit to obserue ye ordinance of his haly kirk vniuersal, tvecheing thir samyn Solēniteis, quhilkis ar now in cōtrouersie: albeit thay be dispylit be the wickit. Giue dew obedience and reuerēce be had to kingis, quenis, princes, & prelatis, at this tyme: lat vper mē iuge. For a thig specialy exhort I your prudence, at this present to cōsider, honorable schiris, that ze be not of ye noumber of that wickit gñratiō, quhō ye prophete rebukis on this maner, *Psalm. 73.* *Read this Psalm for this mater and others at this tyme, quhilk in the Englis Bhill is the 74.* *All their generatioun said this in their hart, lat vs mak all the festuall dayis of the Lord to cease out of the eird. For except ze be wpyllyg blind, ze may plaue yir dayis, quhairof we speik, to be the festuall dayis of the lord. For as your Prophetis be auctoritie of the kirk, without expresse Scripture thairfor, appreuiss with vs the Sondape to be the Sabaoth dape to all Christianis: Swa be auctoritie of the samyn kirk in all*

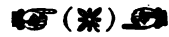
- cōtreis and aiges, and be the exemplis also of the scripturis aboue wyttin, appreue & affirme we haith the ane and the vther. And that ze may be mair assurit in conscience, that thair is na errour cōmittit be the kirk in this mater, bot your pphetis to haue fallin arrogātlie in ane blynd, arrogant and wylfull errour, quhē thap dar op-
 pone thaim sa proude oꝝ erar impudētlie to the haill kirk of god : reid in the C. xvi. Psalme, quhare the spirit of God cōmādis þ kirk i blith-
 nes and thankisgeuing, for hir redemptioun bee
 Mar. 12. Christ (quhare he exponis him self to be þ corner
 or band stane, quhilk þ bigaris refusit) to reiose &
 institute solennitie of tyme thairfor in thir wordis :
 Psalm. 117. *Hæc est dies quā fecit domin⁹, exultemus & lætemur in ea.*
 And againe, *Constituite diem solennē in condensis vsq.*
ad cornu altaris. Twa thingis remanis, quhilk I of
 my small learning bot of ardēt lufe beseikis zow
 Schiris to consider : first that ze be not ye scourge
 of god (as wes the wickit in the dayis of pierce-
 mie) to dispyse king, quene, bischope, & al lauch-
 full auctorite, to gidder id thir solennit festuall
 dayis euir obseruit in goddis haly kirk uniuersal :
 and leir to prefer the samyn kirk to the Ju-
 gement of ony ane mā, Citie, Prouince, realme
 oꝝ ony ane aige of mē of ane vther spirit, ze, albe-
 it it wer ane Angell frome heuin, and knaw your
 Thren. 2. fragilitie and fall & returne hame agane to your
 awin moder godis kirk. Secundly giue ye ruid-
 nes of my dytemēt haistely wyttin in feruour of
 spirit but eloquence may not dissuade zow fra ye
 obstinate puerstie of zoure erroure, I exhorte ze

cause your pphete Iohne Knor, and your supin-
 tendent Iohne Spotiswood, to impeue Sanctis
 Pierome ad Augustine as leand witnessis in the
 premissis. And cause thaim delyuer thair ansuer
 in wyrt, for thir haly fatheris bukis ar patēt tyl
 vs and thaim. And sum of our faithfull bryther
 hes wyrttin andy tymes to thaim baith & gettis
 na ansuer in wyrt, bot waist wynd agane. Bot p-
 adventure albeit thir twa zoure kempis dar nott
 for schame ansuer in this mater, ze wyll appeill
 to þ rest of your lernit theologis of a gret nūber i
 Scotland ad Geneua. Bot to thaim we oppone
 all the Christiane catholikis in Aphrik Asia and
 Europa. Bot zit, pchance ze wyll allege your pri-
 uate misordour to haue auctoritie, as establisht
 be ane lāg space, now, almaist thye zeris in Scot-
 land: heirfore to that we oppone the vniuersale
 ordour throzow all the world beleuand in Chyiste,
 thir xv. c. xxvii. zeris as the saidy Sj. Pierome,
 and Augustine witnesses afore thair tyme, ad al
 historiis sen syne. Deseit heirfore Schiris maist
 deirbelust, deseit I pray zow in ye sycht of god
 fra your furius rage & wylful blyndnes. Think
 quhat it is to making cōtrare chyist, his haly kirk
 vniuersall, our souerane Lady ad your lauchful
 pastours. Be war to moue destructiō to your sel-
 fis, and seditioun in this nobyll towne be zoure
 calking, and keling, and puerst mynd to puneis
 the Innocent contrare all lawis of god and mā.
 The potent spirit of god mot humyll your hertis
 and giue zow grace that this tumult tak rest w-
 out extreme damage. At Edinburgh ye last of

Marche. be zouris M.

¶ Duhais name ze sal knaw, quhen ze sal
knaw zoure Errour, oz quhen Johne Knor
oz his Brether answeris heirto in wryt.

FINIS.



THE

LAST BLAST OF THE TROMPET OF
Godis vvorde aganis the vsurpit auctoritie of
Iohne Knox and his Caluiniane brether
intrudit Precheouris &c.

✠ (*) ✠

Put furth to the Congregatioun of the
Protellantis in Scotlāde, be Di-
niane Winzet, ane Catho-
lik preist bozne in
Benscrew :

(* *)

✠ At the desyre and in the name of his al-
mighty Catholike brether of ye inferiour
ordoure of Clergie, and laic men.

(†)

*Vir impius procaciter obfirmat vultum suum : qui autem
rectus est, corrigit uiam suam.*

Prouerb. 21.

Edinburgi vltimo Iulij. 1562.

Ane Submonitioun to the redar.

The caus quhy we haif intitult pis tractate on the maner pceding, is: that we first soundit the trompet of godis word, twiching this purpose in the questions specialie, amangis mony ma proponit to Johne Knor ad his bryther, & delpuerit to him in name of yam al. Quhilkis we iugeit sufficiēt occasiō to ony man in quhome had bene the feir of god, to examinat him self, and to withdraw him fra ye rolkis of errour and arrogance in this mater. And secundlie quhen this fornamit Johne wes nott mouit thairby, bot erar puffed vpe w mair pryde, intendit to proue his vocation planelie in þ pulpet (bot quhat strength had his armour of defence thair, lat cūning mē iuge quha hard him) we blew the samyn trompet againe in the wytyng: is accordyng to his preching on Andry davis: ad yat verray schoytlie as it had bene be the Andry sondis blawin almost at ane tyme. Be þ quhilks albeit he wes abaisht, and woundit in conscience afore god (quhais worde is mair peirceand thā ony twa aigeit sward &c.) Zit ye wylfull blyndnes & obstinat arrogance leidand all puerst erroneous men as captiuis and bunde prisoneris, haldis him and his bryther sa fetterit, as it war w certane strang chenis of Irne, that thay wyl not zit descend in thaim selfis to humilitie & penance: bot indurit as Pharaο w haldis the people of god in thaldū aganis his expres comā and approuin ordynance. Quhairfor þ the blynd

Hebre. 4.

of thaim and thair scolaris be not impute tyll vs in ye syght of god, for not schawing our brotherlie lufe to thaim, in admonishing of thair erroure & perrell: we put furth this thrid and last blaste, to call abak the scolaris frome ye plaig of godis iustice, as we callit (as we mycht) thair techaris afore: thinkand this to be sufficiēt aduertisemēt to al thaim quha hes earis to heir ye treuth, yat we neid not in this mater ony offer to sound this trompet.

Reid and Iuge.

*To the Congregatioun of the Protestantis
in Scotlande.*



VHILL we ar aluterlie irkit, honozable and deirbelouit, we haif kepit silence, almaist aganis our cōscience, sen the twelst of Marche, awaityng on Johne Knor answeir in writt, of his lauchfull vocatioun, accordinge to his promis maid in the pulpet to our last writtyng, delpuerit to him yat day thairupon. Quhilk promis sen he nother fulfyllis (nother anētis this, nor our vther questionis) nor zit he nor his brether desistis fra vsurpinge sa hie ane office, to the quhilk thay can nocht schaw thaim lauchfullie callit confoyme to godis ordinance, nor zit mak ony answeir thairin about thair schame (as we ar pluadit) except thay godlie schaw thair repentāce: We may not bot pray and beseik your prudence for the health

and saiking of your awin saulis, that ze reid, cō- sider and iuge sinceirlye withoute all affectioun our questionis & answeris maid to Johne Knor declaratioun thairupon. And exhortis zow al- swa gyt ze may collect furth of the Euangell ony desce be precept or exemple, to assure vs of your precheouris lauchfull vocatioun: that ze assiste to thaim thairwith, and mak the samyn patent tyll vs: Duhair by that ze and we sum tyme bry- ther of ane kirk, may be to gidder, zit obedient bryther but schisme and discorde, to the Prophe- tis and ministeris of god (of zoure precheouris we meine) fra thay be knawin vndouttillie to be send be him. Bot sailzeing thair of (as we hope ze sall) we exhorte zow in the bowelis of IESVS Christe oure onelie Saluour & Mediator that ze set asyde all blynd affectioun, and auert zoure eaxis fra the sweit venum of deuplith eloquen- ce of wordis, and begin to seir and trimbe at the feirfull exemplis of deid in Core ad his cumpa- nie, and of ye proude king Othas quha temerul- lie in his arrogance ingerit him self, to make sa- crifice at the altare of God, woute all lauchfull vocatioun thairto. For of thir dais now present aduertissis zow, nocht we, bot the Apostle Jude. Gloo be to thaim (sapis he) quha in the rebelli- oun ad tressoun of Core hes perissit. And giue ze think thir exemplis nocht sufficiēt to persuaue zow, quhilk we haif wittin to Johne Knor in v- theris tractatis: remēber allua maist effectuous- lie we zou pray, þ for vsurppng Samuelis office, as for ane salt in special, king Saule wes repel-

Num. 16.
2. Par. 26.

Iudæ. I.

I. King. 19.

lit fra his kingdome. The mercy of god stape, þ
 we and ze for defending of sic misfordour, be nott
 repellit fra our natie possessionis heir, ad efter
 fra our kingdome eternale. Duhat? sulde nocht
 the arrogance & murmuring of Maria the sister
 of Moyses, with Aaron, & þ soule lippie quhair-
 with scho wes plagit thairfor, stryk zow to feir?
 Duha murmuring aganis Moyses, & ascriuing
 auctoritie to hir self, about all lauchfull vocati-
 on thairto, (as your precheouris dois presētlie) Num. 12.
 said this: hes god spokin be Moyses onlie? hes
 he not spokin siclik to vs? Eui as your pphetis sais
 now. Hauē we not science knaulege, & vnderstādig
 þ gyft of god? Duhy ar we not thairthow, but
 farder auctoritie or ordinatiō, lauchfull pastores 3. Reg. 14.
 Bischopis ad prelatis? Reid and cōsider siclyke Ibid. 12. &
 to quhat miserable end Hieroboam wes bzocht 11.
 for his wickit consaitis and doingis, causing ye
 Isralites nocht to passe to Hierusalem, to make
 sacrifice to god, quhair the Arcke, Tabernakle,
 and prestis (as in the town quhilk god peculiar-
 lie had elect) wes appoyntit than to remane: and
 nocht chesing the prestis of the tribe of Leui ac-
 cording to godis especiall command, bot passing
 with the peple to Bethel and Dan, and thair of-
 ferit sacrifice to strainge goddis, electing be his
 auctoritie aganis the ordināce of god, ane con-
 fusioun of wickit prestis of quhat sumeuer Tri-
 be thairto. Mark and obserue with al diligence
 we exhort your prudence in the name of our lord
 Ies^{us}, gif ze haif folowit Hieroboam i lyke maner or
 nocht

Cant. 6. nocht: drawing ye peple and your selfis, fra our
 trew Hierusalem godis haly kirk vniuersal (out
 of þ quhilk pair is na sacrifice of prayer, louing,
 or ryghteousnes plesand to god) to Bethel & dan
 to the priuat conuenticules of Schismatikkis & ad
 heretikis: & giue ze haue thair maid sacrifice to
 fals godis: þ is alsua (as ancient fatheris god-
 lie exponis it) hes embracet fals and erroneus
 Vincent. doctryne, for the treuth: hes worschippit, and ad-
 Lirinen. ornit erroures, hereleis and leis for the eternall
 veritie of godis word: & that ze mycht haif zoure
 abin consaitis wicketlie fulfyllit, consider giue
 2. Timo. 4. ze *prurientes auribus* hes not electit preistis and pre-
 cheoures, & heipit vp masteris to zour selfis: not discen-
 ding of the tribe of Leui: That is not succeeding
 Io. 20. to the Apostles and thair successouris efter þ or-
 Act. 2. 6. dinace appoyntit be the word of god. And gyl al
 13, 14. thir terrouris may nocht mollifie zour hartis to
 I. Timo. 5. knaw oure iust motiones: and that ordinar au-
 Tit. I. ctoritie & obedience thairto quhilk Christe hes
 left i his kirk be his Apostlis & pair successours:
 Hebre. 5. Aduert we praye zow and mark the office of ane bis-
 Psalm. 2. & chope to be sa hie & sa excellent, that our Saluour
 109. self tuke not that office vpon him without the lauch-
 full vocation of his heuinlie fader, as S. Paule
 wittis, *Euin sa Christ alsua glorifeit not him self to be*
maid the hie preist: Bot he that said vnto hi: Thou art my
sonne this day haue I begottin the: glorifeit hi. As he sais
in ane vther place. Thou art ane preist for euer efter the
ordour of Melchisedech. And sen ze reding the haill
new Testamēt sen Christ, & þ historiis of al cun-
treis, sensyne, findis na bischope, preist, nor dea-

cone institute, & ordanit be þ̄ laic peple in þe haly catholike kirk bot be the Apostlis and thair successouris bischopis alanerlie: Insamekle that þ̄ sewin Diacones electit be the peple to be steuardis specialie to þ̄ pure in godis kirk, wes presentit afore the Apostlis and tuke thair ordinatioun and power of thaim: Ar ze not affrait to auante samekle that ze haue godis worde for zow, & not we: and contrare the worde of god sa expresse and sa largelie put afore your eie to manteine and defend sic misordoure? Will ze not schaw ane auctoritie of godis word for your misters vocatiō? Quhair find ze euer ony of the Apostlis writting to the Romanis, Corinthianis, or ony vther multitude cōmanding thaim to constitute & ordinat bischope or vther minister, as ze may reide pat he geuis expresse cōmād to þe bischopis, Timothy and Tite, to vse that power euery ane off thaim seueralie. Quhair reid ze euer in the apostolis dais amang sa mony thousande Christianis turnit to the faith, or zit sensyne ony multitude of laic people allane to haue ordinatit ane bischope, preist, or diacone? Bot that we appeir nocht to depriue ony part of the kirk, mēbris off Christ of ony dignitie appoyntit to thaim in the scripture. We confesse (and to that glaidlye we assent) that the laic peple sumtyme hes electit sic persones, as the sewin Diaconis afore namit: & in the presence of the peple the bischopis to haue bene ordinatit: quha afore had bene cōmonlie in the law of grace, electit and presentit to the Comprovinciall Bischops be thaim, geuing to thaim

Act. 6.

I. Timo. 3.

& 4.

Tit. 1.

Act. 6.

- testimonie of thair godlie conuersatiō, & cōsent of thair sauour to thaim : as to sic psonis quhō efter thay suld reuerēce, baith for thair office & haly leuing. *Sa institute Moyse the Bischope Eleazarus on the hyech montane Hor before the haill multitude : as before thaim quhay sulde testifie alwayis of his haly lyfe. Sa wes Mathias ordinatit in the place of Iudas in the middis of the discipulis : quhome afore w Joseph thai hed electit. On the quhilk place the haly martyr Cypriane writis this : Quod utique id circo tam diligenter & cautē, conuocata plebe tota gerebatur, ne quis ad altaris ministerium, vel ad sacerdotalem locum indignus obreperet. That is, quhilk thing verilie pairfoze wes done sa diligēt- lie and warlie the haill peple being callit to gid- der, pat na vnworthy pson mycht quietlie creip to the ministerie off the altare : or to the preistis roun. And in the samyn place contendis he : pat be ye auctoritie of godis word it suld be obseruit, that the preist or bischepe be admittit, in þ p̄sence of all the peple, that he be haldin be the iugemēt and witnessing of all to be worthie & apt to pat office : Sē þ peple (sais he) hes special power to elect the worthie preistis, & to refuse the vnwor- thie. Weirfoze sen the princes in our dayis takis on thaim the haill power of electioun vote & suf- frage of the peple, presenting quhat pson thay pleis, wald god pat thair presentation war void of all symonie, ambition, & inordinat affection : And w it wer adiuntit alsua, ye testimonie & cōsēt of þ peple in euery Diocesse & parochin, accor- ding to the auctoriteis abone reherst. Sa we think, that thair suld nocht be sa mony Blynd cru-*
- Num. 20.
- Act. I.
- Cyp. li. I. epist. 4.
- Joh. Wnor quhat altar is this? and quhat pre- ist?
- Electioun, and ordina- tion ar not ane as it is patent abone
- Act. 6.

kit, & seik, smottit, mutilat, mankit, deformit, scabbit, Levi. 21.
Moabites, Amonites, and sclanderous, Mamzeres, con-
trare the law of god presentit, offerit, and maid
preistis ad prelati in the kirk, Blie ony of zow
wyl object that the preistis bischopis ad pe cler-
gie in oure dais hes bene blekkit id the saidis de-
formiteis and sa ignorat or vitious, or baith, ad
allua scladerous, h thay ar unworthie pe name of
Pastores. Allace we ar rycht sorie that this is
treu for the maist part, ad mair. Bot wald ze con-
sider the cause thair of to be our iniquitie, vngodli-
nes & abominable lypis for the quhilk god is at
wraith with vs, and for the quhilkis in reuenge of
our sinnis, according to his iustice, he sufferis,
Hypocrites to haif cure ouir vs, as he causis, Sum
tyme vitious, or tyrane princes, sutyne effeminat per-
sonis, or babis, impotent to defende vs throu iustice
in quietnes and rest, sumtyme Infidelis to haue domi-
nioun abone vs. We wald seik ane vther remeid tha
to help vp sin vpon sin in pe defending of sa vn-
godlie misordour agains h ordinance ad reuelit
wyl of god i his scripture sa expresse & sa largely
set furth. Quhat remede speir ze? But dout to
turne vnfenzeitlie of al our hart fra our idolitri-
call and insaciabie auarice, proude feirles pressu-
ptið, fra maist auaricio prodigalitie (we me-*
ine specially of pe glorious bordouring of zoure
garmentis with the blude of pure) fra the deuo-
ring of the patrimonie of the kirk, pe tressour of
indigent, fra fleschellie libertie ad brutale irrelli-
giositie, fra vaine babling of godis worde but
feir and reuerence thair off in contentioun and

Malach. 1.
Deut. 23.

Iob. 34.

Esa. 3.

Eccle. 10.

Hierem. 38.

As the ba-
billontanis
bad vpon pe
bowis and
the Turke
now vpon
mony chri-
*stians. | **
Antitheton.

Hiere. 2.

Act. 2.

- curiostie, fra proude ignozāce, fra þ abominatiō
of wycheecraft & schameles mantening thairōf in
contempt of god and his law, fra fals senzeit hy-
pocrisie of halines, fra ingratitude and utheris
deupllische monstres of vice regnād at this ty-
me : to our maist mercyfull god and trew seruing
of him in haly feir and brotherlie lufe and in reio-
sing in him be humill dzedour and reuerence.
Bot of the twa proude princes dame Pezesse and
hir syster we wyll not talk, knowing that our ma-
stres faithfull simplicitie, ād lufeland lawtie, th
thair seruandis, be thaim wyl nocht be hard, bot
repellit & schot to the dure as illie thingis wan-
tand craft to circumuene, flatter, & lie. For now
quha seis it nocht cum to passe, quhilk god com-
plenis be his Propheete ? quhilk is, *That mony heris
and knauis his worde (in ane parte) and dois not
thairefter, bot turnis it in ane sang of thair mouth,*
thair hartis being geuin tyl auarice, & the word of god
is to thaim, as ane ballat of menstralie, quhilk hes ane
sueit tone, & plesand to sing. Lat us turne I say
and pray, that the Lorde of the winezarde send vs
lauchfull treu workmen thairto baith to schute oute
the vnclene baris, quha be filthie leuing ād sueinge-
ing in thair stinkande styis, infectis the tender
burgeounis of the zong wopnis and to schut out
or cut of allua, the wylde sangleris, þ is ye proude
Schismatikis and obstinat heretikis na wayis
sociale to þ cōpanie of christiāe catholiks. Quha
in hie arrogance of thair maister Lucifer tram-
pis down the heuinlie increas and all decent poli-
cie of the samyn winzarde, drest and deckit, be ye
former workmē vnsezzeit policiaris of ye samyn,
- Of doctri-
ne & ordor
we meane
maist speci-
allie.*

THE BUKE

OF

FOUR SCOIR THRE QUESTIONS,

TUECHING

DOCTRINE, ORDOUR, AND MANERIS,

PROPOSIT TO YE PRECHEOURIS OF YE PROTESTANTS IN SCOTLAND,
BE YE CATHOLIKS OF YE INFERIOUR ORDOUR OF CLERGIE AND
LAYT MEN YAIR, CRUELIE AFFLICIT AND DISPERSIT, BE
PERSUASIOUN OF YE SAIDIS INTRUSIT PRECHEOURS.

SET FURTH BE NINIAN WINZET A CATHOLIK PREIST,
AT YE DESYRE OF HIS FAYTHFULL AFFLICIT BRETHIR, AND DELIUERIT TO
IOHNE KNOX YE XX. OF FEBRUAR OR YAIRBY, IN YE ZERE OF THE BLISSIT BIRTH OF
OUR SALUIOUR 1563.

Ne sis sapiens apud temetipsum. *Proverb. ij.*

Sed interroga patres tuos, et annuntiabunt tibi: maiores tuos, et dicent tibi. *Deu. xxxij.*

ANTVERPIÆ

EX OFFICINA ÆGIDIJ DIEST. M. D. LXIIJ. XIII. OCTOB.

CUM GRATIA ET PRIVILEGIO.

REGIÆ Maiestatis Priuilegio permissum est Niniano Winzeto, uti per aliquem Typographorum admissorum impune ei liceat imprimi curare, et per omnes suæ ditionis Regiones distrahere librum inscriptum, The buke of fourscoirthre questionis, tweching doctrine, ordour, and maneris, proponit to ye precheours of ye protestants in Scotland : Et omnibus aliis inhibitum, ne eius libri editionem absque eiusdem Niniani consensu imprimant, vel alibi impressum distrahant, sub multa xx. florenorum ultra exemplaria impressa. Actum Bruxellis xxviij. Augusti 1563. Subscripsit.

Facuwez.

NINIANE WINZET A CATHOLIK PREIST TO YE CHRISTIANE

REIDAR WISSHIS GRACE AND PEACE.

Ar ye command of Dene Patrik Kinloquhy precheour in Linlythqow and of his superintendent, gentil Reidar, quhen I, for denying only to subsciue yair phantasie and factioun of faith, wes expellit and schott out of yat my kyndly toun, and fra my tender Freindis yair, quhais perpetuall kyndnes I hoipit yat I had conquest, be ye spending about ten zeris of my maist flurissing aige, nocht without manifest vtilitie of yair commoun welth, and be all apperance had obtenir fik fauour of yame, as ony fik man nicht haif of ony communitie: I thocht I had na cause to be eschameit, bot to reiose and glorifie my God (according to S. Petiris reull) for yat I sufferit nocht, 1 Pet. 4. as a wickit persoun, or an ewill doar, bot as an wnsenzeit and faithfull Christiane: for ye tyme is now (as ye famin Apostill writtis) yat ye terribill iugement to cum, in a manere in yis lyfe beginnis at ye hous of God: yat is, at ye faithfull catholikis, yat first for yair awin finnis, and syne for ye trewthis faik yai suffer in yis lyfe with Chrifte yair heid, yat be diuers tribulis yai mot enter with him in ye lyfe eternall. Act. 14. Nocht yeles I began nocht litill to merwel at sa haifty, and sa subdane a wolter of yis warlde, in sa mony grete materis, and specialie of ye subdane change of sum cunning clerkis, of ye silence and fleitnes of wtheris, and of ye maist arrogant presumptioun approwin specialie in ye ignorant: and amangis wtheris strange mutationis, quhow nicht it be, yat ane kinloquhy culd be king in Linlythqow: and specialie fik a king, as appropriat to him self mair large

A meruolis
haisty
change to
be amangis
Christi-
anis.
Of new
kingis.

A miser-
able sub-
iectioun.

Tyrannie.

That ye
wicket hes
ye vuir
hand, it is
ye scourge
of god.

Note.

Thre. 2.

empyre and power in yis caice, yan euir did faithfull king or emprior in Christianitie. For of yame all, certane is it, yat neuir wes ane, quha attemptit to charge yair subiectis, with ye burding of an uther religioun nor faith, yan ye vniuersal kirk of God had euir afore professit : quhilk in his presence (albeit I wes to him na subiect) for ye gloir of Christs name (quha in all mot euir be praisit) before honorable persones, maist planelie confessit I. And sua fra I persauit yis new proud prince, and his Calviniane brethir on lyke manere in utheris partis, to hef subdewit sa to yame, wnder fik thirldum yair miserable scoleris, nocht only yat yai nicht leid yame concerning yair bodyis, as yai war slawes, presoneris, and captiues in a raip : yat is, to cause yame to wair and hafert yair geris and bodyis, for yair plesuir : bot to hef blindit also yair iugement and naturall resoun, yat yai regaird na lawis diuine nor humane, bot haldis it only law quhateuir yai raill, rattill, or trattill : be it neuir sa euident aganis Godis expres word, his manifest ordinance, his haly Kirk, his princeis and his prelatis : and amangis ye rest to hef vsurpit to thame in maist præsumptuows bauldnes, yat plane tyrannie, for satisfying of yair rage, to compell yair scoleris to banies catholik and innocent men, ze, yair awin tendir freindis and kinismen, in contempt of oure Souerane Lady and hir hienes lawis, fra yair iust possessionis, natiue roumes and cieteis : I wes almaist astoneist at yair proud præsumption in sa hiech an interprise, and in sa prydeful and arrogant procedingis : yat sa obscur men durst presume to medle yame aganis all auctoritie, bayth with ye auctoritie of ye spiritual and temporal fuorde. Bot fra I mair deiply confyderit and weyit ye hiech arrogance of men of sa law degre, and aluterlie woid of all lauchful power, be ony titill yai allege yairfor, to be aganis al lauchful pouer placeit be God, a manifest scourge of his wraith, for ye inundation of our synnis, lang raigeing in euery estate : I ceiffit ferther to merwell. For yat few catholik Kingis or Quenes, Princeis, or Prelatis almaist throw Christindome, hes yis day voluntare and dew obedience, according to ye expres word of God, of yair subiects, it is ouer patent, allace for pietie : infamekle yat quhilk ye Prophete spak afore of Ierusalem (quhilk wes a figure of ye Kirk in yis tyme of grace) apperis in yir our tribulus dayis almaist fullie lie complete. *Obluioni*, says he, *tradidit Dominus in Sion festiuitatem*

et sabbathum : et in opprobrium et in indignationem furoris sui Regem et Sacerdotem. Repulit Dominus altare suum, destruxit sanctuarium suum. That is ye Lord hes forzet in Zion (that is in his haly kirk) ye solennit* tyme and ye sabboth day : and in indignatioun of his wraith, hes forzett ye king and ye preist. He hes schott away his altar, and hes destroyed his sanctuarie. Thairfor fra I wes persuadit, yat it wes ye almychty doutlellie, quha throw his iustice aganis sin, sufferis ye Prince and ye Preist (whome to in erd be ye expres word of God, we aucht maist honour) sumtyme to be dishonorit, albeit be ye wickit only, according to it yat is writtin, *Baltheum Regum dissoluit, et precingit fune renes eorum : ducit Sacerdotes inglorios, et optimates supplantat.* And in an vther place speikand of ye hie preist, *Qui honorificauerit me, says ye almychty, glorificabo eum : qui vero me contemnunt, erunt ignobiles :* I seirceit out ye titill, yat our new Caluiniane kingis and princelie preistis culd haif for yair auctoritie : quhiddir yis yair dominioun abone ws, wes prouideit to yame, as to a weilbeluifit peple of God, as wes ye land of Chanaan to ye Israelitis : or permittit as to an wngodly and wickit peple sterit vp to be Godis scourge, for a tyme aboue his weilbeluifit peple, in his discipline and fatherlie correctioun for yair trespassis : as wes ye wngodly and confusit Babilonianis aganis ye haly citie of Ierusalem. And breuelie considering ye first part of yair titill to yis yair supreme auctoritie : I fand it nocht only sclinder and licht, bot planelie inglorius, and a thing to deprive yame of all auctoritie without delay, gif yai had hald ony afore. This first and speciall part, and almaist ye hail wair is, yat yai confessit yame selfis to hef bene afore, in ye preching of ye hevinlie and eternal word of almychty God, contrare baith yair conscience and science, schameles learis, and be fals doctrine wilfull disfauearis and poysonnaris of ye peple of God : forgeing yair sermonis for ye plesuir of euery auditour, efter ye fassoun of schipmenis breiks, mete for euery leg : any thing to hef vnderstandit and roundit priuatlie in ye mirk, and ane vther thing to hef precheit oppinlie in ye pulpet : ane thing to hef had cloisit in yair breiftis, and ane vther reddy, as yai thocht tyme, in yair mowthe. Be ye quhilk schameles testimonie of yair awin tounge, of na reffoun culd I be induceit, efter to credit and reuerence yame mair yairfor, as mony yan

* Zuil
pasche wit-
sund. etc.
O Maho-
metrical im-
pietie.
O prepa-
raris of ye
way to ye
Anti-
christe.
Ro. 12.
1 Pet. 2.
Heb. 13.
Iob 12.

ab impiis
procedit im-
pietas.
1. Re. 24.
1. Reg. 2.
Note, of
superiori-
tie.

Gen. 12.
13. 15. &
Ios. pas-
sim.
Heb. 12.
Prouer. 3.
4. Reg.
24. 25.

The titil
of ye new
Caluiniane
kingis.

Their re-
cantatioun.

(bot fy on ye clekane wittit in ye cause of God) of a maruelus facilitie did : bot to esteeme yame rather at yat present to be ye samin self men, quhome yai without all schame, or appering repentance of sa horrible a cryme (gif yai had recantit yair leis vnsenzetlie, fra ye botum of yair hert, as yai vse to speik) confessit yame to hef bene afore. For na man is of ony iugement, quha markis nocht yair schaimles confusioun, quhen yai wald thraw ye exempill of ye converfioun of S. Paull to be a trim cloke and excuis of yair euerfioun. For S. Paull at yat tyme wes ignorant of Chrifte, of his word and sacramentis, and blindit be feruent zele towart ye Mosaical law, perseuit ye membris of Chrifte in mirk ignorance firmilie, albeit maist wrangullie perswadit, yat all yat he did wes a thing maist ple-

1. Tim. 1. fand to God : and yairfor, sayis he, *Misericordiam consecutus sum, quia ignorans feci in incredulitate.* Bot yai contrarie confessit yame selfis to hef techeit and wrocht contrarie yair knowlege and conscience, and willinglie and wittinglie to hef borne fals witnes, nocht contrar man nor manly biffines, bot contrar God and his eternal veritie. And zit because sum of yame wes eschamit, to testifie sa planelie yair gret vngodlines : bot allegeit yat yai had obtenit mair illuminatioun of ye haly gaisf, and greatear knowlege of ye veritie : I conferrit with me self, quhow yat nicht be, yat Christiane men professing, techeing, and preching Chrifte and his word sa mony zeris, in ane monethis space or yairby, suld be changeit sa proudly in sa mony hiech materis in ye plat contrar men. At pasche and certane soun-days efter, yai techeit with grete appering zele, and ministrare ye sacramentis til ws on ye catholik manere : and be witsfunday yai change yair standart in our plane contrarie. And sa iugeit I, yat it necessarlie behuifit thame, othir to hef bene afore werray finzeit hypocritis, and temperizaris with ye tyme contrarie yair conscience, or to hef bene reuiffit be sum mychty spirit. And yairfor thocht I it a thing nocht only profitable at yat tyme, bot werray necessar, to obey ye counsell of ye Apostill : yat is to try and examin ye spiritis, gif yai war of God. Heirfor sen all men suld be reddy, to geve compt of yat faith and hoip in him, yat I, being a Preist, suld nocht hef bene iugeit be ye waik, to yair sclander (to quhome my conuersatioun afore wes knawin) faithles and feble, nother hait nor cauld : I intendit, be godis grace, to declare me planelie in yis dangerus

The botum
of yair hert
is declarit
to be, a
botumles
conscience.
Of yair
excuis.
Act. 9. 22.

Sen infa-
meit per-
sones may
nocht be
witnessis
in manie
cause:
quhow sall
yai be
iugeis in ye
cause of
god.

a subdane
change to
be in ye
faythfull.
an. 1559.

A grete
ocasioun
quhareby
ye auctour
wes first
moueit to
wryte.

1. Io. 4.
1. Pet. 3.

Apoc. 3.

seditioun an vnseinzeit Christiane, yat is, stoutlie to gainstand all abuse, negligence, licentius leuing, and pharisaicall hypocrisie to me knawin, other of ye former aige, or of it now present: and siclyke to schaw me a manifest aduerfar, efter my small leirning and knowlege, to all schisme seditioun, errour, and heresie. And albeit I wes nocht sa weill exerceit in ye scripturis, as become me of my aige and vocation, nor zit guidlie nicht sua be, sen I had spent my maist flurissing zowtheid apt to yat studie, in techeing of cheldring: zit I rememberit yat I suld nocht be an hypocrite, nor applaud to ye warld contrar my conscience, to beleue ane thing in ye law of God, and say ye contrar: nor zit for ye feir or fauour of man, fulechelie to appreue or condemne in Godis cause ony thing to me wknawin. And yairfor yat ye waik suld nocht hef bene offendit be my silence, and yat I nicht hef knawin my aduersaris strenthe, gif ony had bene for yair nouationis, collectit I yan in synceritie of conscience, sum of yai heidis, quhilkis I iugeit ye foirfaidis persones to hef techeit erroneously, and wrait to yame familiarlie in a plesand manere, forzetand all former iniuris done to me, or to wtheris my faithfull brethir. To ye quhilkis heidis my new king kinloquhy, in findry writtingis woid of all humanitie and compatiencie, and taistand nocht only of contentioun, bot of contempt, maid findry promissis of an anssuer, with grete boisting of ye victorie to him, and triumphe alrady in hand: bot as zit, yat we mot knaw his inuariat religioun, be his fidelitie (I will nocht say be his leis) in externe materis, we heir na thing of his promis fulfillit. That delay suythlie of his anssuer, fra yat I efter sa mony obliuingis had avytit vij. or viij. monethis yairupon, moueit me efter yat I had conferrit with sum weill leirnit catholikis, and with sum strang Caluinianis also, and had red sum controuerseis and reasoning yairupon on baith fydis, to collect almaist ye haill summe of yai thingis, quharein I wes offendit, in ye doctrine, ordour, and maneris, now auctorizit, contrar all auctoritie. Quhilkis sa collectit I presentit to my catholik afflictit brethir, layt men and wtheris, in quhome apperit to me ye spirit of knowlege and godly feir. Quha anssuerit in ane mynd yame all, specialie to be moueit be ye samin reffonis and auctoriteis, nocht to assist to ye new impietie, callit be sum ye reformatioun of ye protestantis. Bot zit yai desyrit yir questionis mair trimlie and strenthelie to be set furth,

Eccl. 1.
 Ro. 14.

Eccle. 5

The second occasion to wryte mair largelie to Iohne Knox.

wharein ye
wryetar is
to be re-
preuit.

quhy wes
yis buik
deliueret
to Ione
Knox.

An. 1561.
Of ye
tractate set
furth an-
entis ye
ressoning
betuix my
Lord of
Croceraguel
and Iohne
Knox.

with ma large auctoriteis, and to be writtin agane : and yairefter to be deliuerit to ye principall precheouris of ye new factioun. For I had collectit yame schortlie wanting buiks, quhen I wes in travell, as yai come in my memorie of former reiding, and of conferring with wtheris at yat tyme be ye way : as sum honorable personis knawis. This I eik, baith for ye trewth, yat gif ony thing negligentlie, and nocht sufficientlie strenthit be set furth in yis werk, it suld be impute to my haift and feruour, and to nane wtheris iniustlie : and to signifie also, yat gif ye lauchfull pastouris, and wtheris bettir leirnit of ye catholik syde, did yair diligence in yir materis, and spak frelie without feir, yat sik proud, fulege phantaseis, pyntit leis, brutall irreligiositie, and damnable errouris, as now regnis, in ye place of syncere veritie, and trew catholik religioun, defenceit only be finzeit eloquence, iesting, and mockrie, wald nocht haif sa lang reinzeis, nor ye existimatioun amangis ye peple, as yai haif presentlie, allace. Bot to ye purpose : I nocht yan haifing opportunitie, and werray desyrus to hef wtterit my religioun, to avoid all occasioun of sclander till wtheris, and to hef reduceit, sa fer as lay in me, ye wilddum wandering vnto ye richt way agane : or to hef bene affuirit be ye licht of Godis word (quhilk our aduersaris boistit yame to hef hald) yat we had bene furth of yat way in ony poynt, incontinent deliuerit yame writtin on yis ruid manere following to Iohne Knox, as to him, quha wes haldin in ya partis principal Patriark of ye Caluiniane court. And yat be reffoun, yat ye ane of my former competitouris keipit na promis, and ye wther maid na anffuer : hoipand mair fidelitie in yis renounit man, gif it had plesit him to promitt anffuer yairto in speciall, as he afore did generalie findry tymes in ye pulpet, oblisng him self to sik reffoning in word or writt : oftymes obiecting to the catholikis (quhome he callis papistis) yat nane of yame durst impugne ane propositioun of his doctrine : albeit ye contrar wes knavin to be trew. For quhais anffuere yairefter oftymes publiclie and priuatlie promissit be him, we hef awaytit almaiht keiping silence sen ye xx. of Februar, or yairby : quhill now laitlie within yir fews days is cum to my hand a reffoning anentis ye mayst bliffit, feirfull, and haly sacrifice of the mes, haldin about a zere bypast betuix my Lord of Croceraguel and Iohne Knox, a werk in beginning decorit with a pece of an epistil, als hali, as is ye

auctour yairof, and I warrane zow, cunninglie gloiffit be sum weill leirnit
 and discrete man, god wate, in ye mergin : quharein Iohne Knox of his
 pregnant ingyne and accustomit craft of rayling and bairding, attributis
 to me a new style, calling me procutour for ye Papistis, and yair oblis
 him of new, to geve anssuer to our questioun tueching his lauchful voca-
 tioun, and as we can collect yairof and of his former promis, he intendis
 to anssuer lykewayis to ye rest folloving in yis buke. Of ye quhilk twa
 poyntis I wes singularlie reioseit : first yat God maid me worthy to be
 mockit for my smal labouris in defence of his catholik kirk, fra ye fals ac-
 cusatioun of hir aduersaris, and to be reknit be yame in tyme of persecu-
 tioun, in nummir of ye saythfull, quhome yai in yair iesting callis Papistis.
 For in defence of yat thing only procur I, quhilk ye honorable and haly
 Papistis, ye haly Bischope and Martyr of Christe S. Cypriane with ye
 wtheris renounit martyris in ye primitiue Kirk, and quhilk ye renounit
 Papistis and excellent Doctouris S. Augustine, Hierome, and Ambrose,
 zea breuelie, ye haill Kirk of God sen ye Apostolis days, in an vniformitie
 of doctrine maist clerlie appreuis. And na thing disaggreing yairfra pro-
 cuir I : nocht adhering to ye priuate iugement or obscur sayngis of
 ony ane man, (as is ye commoun practik of our aduersaris, to mak of
 obscur mirknes, a commentare to ye cleir licht) bot to ye plane and
 vniforme confessioun of all, or at ye leist, to ye agreeable consent of
 ye maist part of ye best lernit, euir be ye kirk of God auctorizit. And
 sua, godly Reidar, quhattin a Papist I am in yis samin ruid buik of ques-
 tionis (be ye infallible and inconfutable treuth of ye quhilk my aduersar is
 offendit) I tak on hand to preue, on perrell of my lyfe, ye maist haly mar-
 tyris, ye best leirnit confessoris afore reherseit, and wtheris mony may
 bayth of ye Greik and of ye Latin kirk, togiddir with generall counselis
 to hes bene ye samin Papistis. O happy heirfor and happy agane think I
 yis day to me, quhen ye grete guidnes of God, of his mere mercy has prae-
 feruit me in yis maist stormy tyme, fra ye rolkis of schisme, errour, and
 haeresie : zea, fra manifest rebelloun raigeing at yis praesent aganis Godis
 plane word, his kirk vniuersal, his ordinance, his Princis, and his Prelatis ;
 and besydis yat also hes lent me of his spirit, to confes my faith to his
 gloir, quhill ye erroueous assault me be tanting, and mockrie, quhen yai

Of twa
 poyntis
 yairin con-
 cerning yis
 mater.

For quhat
 mater pro-
 cuir ye
 wrytear.

Note ye
 trew catho-
 lik doctrine.
 For of ye
 trewth of
 ye scriptuir
 we contend
 nocht, bot
 of ye trew
 sense yair-
 of approuin
 be Godis
 haly kirk
 vniuersal.

Reioicing
 in God.

Of Iohne
Knox de-
fence of his
vocation
in ye pul-
pet.

Note a pro-
mis of a
catholik.

The Cal-
uiniane mi-
nisteris
can nother
schow yair
pouer, pro-
ceding
frome God
nor man.

Note.

Of ye
terme Pa-
pist.

may naways be veritie. For quhat veritie culd Iohne Knox schaw for his lauchfull vocation (quhilk ane article specialie, he chefeit out of sa mony, to confute and confund in ye pulpet, to augment his gloir) I think it is nocht vnknawin to Scotland: and is nocht in my defalt, bot in defalt of my small freind Dame Cunzey, bot it fuld hef bene layng or now, as it fal be, God willing, schortlie, to ye mein leirnit always (for ye godly cunning neidis nane of our labouris yairto) mair notifit in Scotland, and in vther Chrifiane cuntreis: in quhat wickit apostasie, he and all vtheris preiftis, munkis, and freris of his sect ar fallin in, in yat yai renunce as renigatis, yair preiftheid gevin yame, be ye sacrament of ordour: and quhow yai still remane preiftis be ye lamin sacrament (lat yame renunce it, as yai pleis) ay quhil yai de: albeit to yair mair feueir punifment æternalie, except yai (quhilk ye guidnes of God mot grant yame) in tyme repent yair fall: and siklike in quhat proud arrogance and damnable sacrilege is he specialie, and ye vtheris his fallowis in yair degre, fliddin: vsurping ye auctoritie of godly bishopes and vtheris pastouris and preiftis in ye kirk, aluterlie aganis all lauchful pover onyway gevin be man to ony minifterie, yat tha vse in ye kirk, except only be yat titill, quhilk tha esteime nochtis: yat is, infafer as tha ar preiftis: and yat tha ar nocht send as trew prophetis be God, it falbe, God willing, mair cleir yan ye day licht, be mony euident demonstrationis at lenthe. Bot now quhen all his blunt bouttis and pithles artelzerie ar schot, to infirm and adnull his awin cause, rather yan to strenthe ye lamin, yat be his lang filence efter sa mony promiffis he schawis him self conuict in conscience, haifand na appering reffoun for ye defence of his vocation, except we admitt him to be a new S. Iohne ye Baptift, or a new prophet Amos, hes he nocht win ye hoifs worthelie, in forgeing a mok to me mony mylis fra him, calling me procurar for ye Papiftis? Gif ony man, gentil Reidar, fall think yis my procuratioun in yir articulis to be wngodly, lat him remember, quhat he menis be yat article in his creid, *The haly Kirk vniuersal*. For only quhat yis kirk (quhilk my aduerfar infinuatis to be it, quhilk he callis papiftical) hes euir defendit, and now defendis, intend I, be Godis grace, efter all my smal pover and spirit, euir to defend, and na thing disaggreing yairfra. Bot as to ye terme Papift, albeit faithful Chrifianis, of guid reffoun

reiofeis in na new stylis, concerning religioun : zit yat yai suld be gretunlie offendit be ye terme Papist, obiectit to yame be yair aduersaris, I can na-ways vnderstand : sen by it specialie may be bot vnderstandit, a man yat dois knaw ye lauchfull auctoritie of his bischopes, quhome almychty God hes commandit be his expres word to fauour, lue, and humelie obey : and specialie to ye successeur of Petir now commonlie callit Papa : albeit Papa be a terme efter ye myndis of ye aunciant fatheris, commoun to ony Bischope, as efter in yis buik is schawin. Quha seis nocht yis day, yat gif Kingis ande Quenes buir nocht a suord, quhilk our aduersaris ferit mair, yan ye spirituall suord of ye Pape and vtheris bischoipis, bot yai wald mok ws on lyke manere, and call ws Kingiftis and Queneiftis, or siklyke name of yair commoun craft of mockrie, for our humil and dew obædience vnto our lauchful Souerane ? And yis mekle concerning ye procutar for ye Papistis. As to ye secund poynt yat he promissis in his buke to mak anssuere, as be word he did afore oftymes oppinlie, I am reiofeit yat he intendit yan to keip his first promis : albeit as zit in dede efter ane haill zeris aduifement, we heir nocht yairof. Nochtyeles yat he is sa layng making anssuer, I hoip only guid yairthrow yat efter sa lang consultatioun, he sal, be Godis grace, præfer ye knavin veritie and his saluatioun to all wane gloir or plesuir of man. Bot sailzeing yairof (quhilk God forbid) and gif also perchance, he keip na promis heirin : he dois bot yan, as becumis his new professioun and according to ye commoun trade of yat part of ye realme be him and his, præsentlie corruptit : quha declaris expresse, quhatkin a faith yai haif in God, be ye faith and promis, yai vse now commonlie to keip to man. Bot always because in ye mein tyme we ar offendit be his layngsum delay, and ar stoppit be ye tyrannie of sum, to put furth our mynd in prent at hame : and vnderstandis ye copiis of our questionis and vtheris tractatis corruptit be vnleirnit writtaris, to ye sclander of ye trevth and to our schame we sett furth yis iust copie, without altering or eiking ony thing, sa fer as we can remember : except onlie yat in place of yis epifill wes sum Latin to ye cunning reidar, exhorting him nocht to haif respect to our ruid style, bot to ye trew catholik sentence : sen we controuertit nocht with our aduersaris for trim talk, bot for ye trying of ye trevth : nocht for deckit vanitie, bot for ye æternall veritie.

Deut. 17.
Heb. 13.
Matth. 10.
Luc. 10.
Io. 13. 21.
Note.

The second
poynt.

The cause
of ye prent-
ing of yir
questionis.

Quhy ar
yir ques-
tiounis
now, noch
maid mair
strenthy.

Quhilk thing we requeist the, gentill Reidar, zit anis agane, and to purge yi copie according to yis præsent: willing ye to be persuadit, yat gif it pleisit ws at yis tyme and place, to alter or eik yis tractate, yat with litill labouris, it micht be maid tueching ye style mair plesing and persuading, and in sentence fer mair strenthy and difficill to our aduersaris to mak anssuer yairto. Zit nochtyeles because Iohne Knox apperis to schaw yat with his fallowis he labouris to fulfill his oblising, we will eik nor alter na thing heirin, except sum illustratioun in ye mergin, yat ye Reidar, gif ony anssuer beis maid may syncerlie confer ye ane with ye wthir: and in ye mein tyme yat ye sempill beleuear may haif sufficient licht, to eschew ye dissaitful fnairis of ye erroneous. As to ye phrase and dictioun heirop, guid it war to remember, yat ye plane and sempill trewth of all thingis requiris only amangis ye lautefull and faithfull peple, plane, familiar, and na curius nor affectat speche: as ye defence of fraud and falsset necessarlie requeris a cloke of finzeit eloquence, be ye quhilk ye incircumspect and licht of iugement oftymes ar dissait. And as tueching ye mater, as we ar informeit, yat Iohne Knox efter aduifement wes eschameit to set furth an anssuer, quhilk wes be certane of his grete scoleris about a zere and thre monethis passit deuiseit heirto: sua we ar assuirit, yat na leirnit of yame without prik of conscience (sa grete is ye guidnes of God to knok at ye breift of man) without ye studie, I say, of schisme and diuifioun, and without rebellioun and wilfull malingning aganis ye knawin veritie, fall tak pen in hand in our contrare, zea, contrare ye waik membris of Chrifte, an hundreth ways inuadit maift feircelie to leve yat haly religioun, quhilk yai maift godly professit at yair baptism: For quhais defence specialie yir quæstiounis ar set furth: yat ye vnleirnit mot haif sum defence aganis ye erroneous and contentious pleidaris: quha with yair continuall altercatioun, blasphemis, and mockrie of all godlines, ithanlie labouris to subuert ye fillie semple anis. Thir thingis I spek in na fulege confidence of my eruditioun, bot in synceritie of conscience, and godlie fortitude in ye defence of ye vndoutit veritie, techeit be ye haly Kirk vniuersal, quhome only efter my knaulege and conscience, I follow as ye pillar and stabiliment of veritie, as ye spous of Chrifte our Lord, be ye illuminatioun of his spirit induceit according to his promis in all richteousnes, haifand ye

Of ye
speche of
veritie, and
of dissait.

Apocal. 3.

1. Timo. 3.
Cant. 6.

Io. 14. 16.

famin haly spirit at all tymes hir doctour, gyde, comfortar, and aduocate to hir promist, gevin, and to ye warldis end with hir remaning. Bot gif ony falbe sa feble in faith and negligent of his saluatioun to maling contrar his conscience and instinct of ye haly spirit, for plesuir of his forlorne brethir, and for a schaddow of gloir to him self: lat him be perswadit, yat ye almichty God, qua is ye defence and fuir protectioun of all yame, quha walkis in simplicitie, fall fleir wp in his contrare strangar kempis and perfytear procutaris, yan I am, to oppin out and mak manifest ye hyprocisie of ye fule, and of al his mainteimaris: according to it, yat is writtin of ye leing maisteris, quha in ye latter days be ye yair fueite flattering eloquence ar to seduce ye hertis of ye innocent, and be siklyke iouglarie ar to gane-stand ye manifest veritie: as Iannes and Mambres be yair leing deuilrie and incantatiouns gainstuid Moyfes in ye præsence of Pharao: *Insipientia eorum*, says ye Apostill *manifesta erit omnibus, sicut et illorum fuit*: yat is ye fulegenes of yame falbe maid manifest to all men, as wes ye fulegenes of Iannes and Mambres. This mekle, Chrifiane Reidar, thocht I expedient to be notifiit: quhareby my first motioun to yir materis, and cause of farther proceding, with my hoip of ye end heirof mot be knawin. For as a Theologe I profes me to be nane, nor zit of ye nummir of ye hie leirnit: sua nocht to confes me a faithfull Chrifiane, specialie quhen be baneifing fra my tender freindis, I am almaift compellit yairto, I am effrayt in ye præsence of God, and eschameit afore angell and man. And as it is knawin nocht to be ye kirk rentis, nor roytous lyfe yairby, yat moueis me to profes my name in yis debait and tentatioun, fen of ye kirk rentis I had neuir my leuing, quhilk now I nicht haif abundantlie, gif I præferrit my belly to guid conscience. sua I wald it war to nane vnknauin, me euir to be an humil sone of ye haly kirk vniuerfal. For as fra vitious leuing, abuse, superstitioun, and idolatrie, I (to God be gloir) aluterlie dois abhorre: sua neuir fra my barneaige intendit I to fik proud arrogance, as to be a schismatik, nor zit to fik obstinat wilfulness, as to be an hæretik. And sa I hoip yat ye grete guidnes of yat lord maift bliffit, quha of his mere mercy gaue me ye former mynd, fall corroborat and strenthe also my præsent intentioun: quhilk is, nocht to be sa feble and fleit, for na tribble of tyme, nor tyrannie of man, yat I be a temperizar in Godis

Act. 1.
Matt. xlv.

Prouer. 2.

Ro. 16.

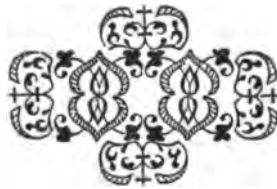
1. Tim. 4.
Exod. 7.

1. Tim. 4.

cause contrar my conscience: and fer les heirfor a plane rebell yairto.

The samingift wishe I to the beneuolent Reidar, yat of cheritie and for yi awin saluatioun yow wald affist till ws, as a faithful and constant Christiane, in ye manifest veritie: and yat without respect of perrel, in feir of yat Lord, quha only knawis and fall iuge, zea, ye secretis of ye conscience of man. Quha mot mak the with ws and all professing ye name of his only sone our Lord Iesus, of ane mynd, and of ane spirit, humill and obedient sones to all treuth and auctoritie, in his haly catholik Kirk. Amen.

Of Louane ye vii. day of October. M.D.LXIII.



The faythfull Sones of ye haly catholik Kirk in Scotland, of ye inferiour ordour of clergy and laytmen, humill subditis to yare Souerane Lady Marie, and obœdient to yare lauchful Bischopes and Pastouris, deposit of yare offices, incarcerat, exilit, or violentlie eiectit fra yair iust possessionis and native citeis, for nocht assenting to ye prætendit reformatioun at yis præsent in religioun, to Iohne Knox and his complices prætending and allegeing yame to haif ye lauchful auctoritie and ordinatioun of trew Bischopes, and wtheris Pastouris of ye Kirk within ye said Realme wiffhis helth, and illuminatioun of ye haly gairt.

We persæueand zour feruent diligence, to alluir all men to ye embraiffing of zour prætendit religioun, and zour seuir punisment also, and rigorous indignatioun agains, yame quha refflaues nocht ye samin : and consydering siklyke, and also firmlie beleving yat yair is bot ane fayth of Christis Ephes. 4. deirbelovit spous his haly Kirk, out of ye quhilk yair is na saluatioun nor Luc. 22. remission of finnis : ye quhilk suppose be tribulit, fall nocht decay aluter- Matt. 28. lie conforme to our saluouris promitt al ye dais of yis warlde : hes had confideratioun partlie of zour prechingis, and partlie of ye iugement of ye aunciant Doctouris and Martyris of ye primitiue Kirk, declarand sumtymes incidentlie ye scriptuiris and ordour in ye materis of controuersie now being in religioun : to ye intent we mot be instructit in ye trewth yairof : and to abhorre and fle, be Godis grace, fra all kynd of idolatrie, superstitioun, schisme, and heresie : and to be at ane also in ane Godlie vnitie with all yais, quha professis syncerlie ye trew doctrine of Christe Iesus. Expending ye matur sua, and considering siklyke, quhat perrel it is Ephes. 4. to be cariit about with euery wind of doctrine, we ar be ye grace of God (to quhome be all gloir) persuadit to yat constancie, yat for na feir of tribble, with help of ye hieast, we wil affirm in dissimulation, yat thing to be trew in religioun afoir man, quhilk ye haly gairt hes nocht persuadit

Ro. 14.
Matt. 10.
Luc. 12.

Exod. 22.
Act. 23.
Iud. 1.

Iob. 34.
3. Reg. 22.
Ose. 9.
Ro. 14.
1. Pet. 2.

Galae. 6.
2 Cor. 5.
Hebr. 11.

Iud. 1.

ye speciall
caus of ye
moving of
yir ques-
tionis.

ws to be trew afoir God. And yat specialie becaus we haif in remembrance yat all thing quhilk is nocht of fayth, is fin : and yat quha thinkis schame of ye veritie, quhilk is Christe, afoir man : ye Sone of God sal be eschamit of him afoir ye angelis of his fader in heuin. Seing also yat ye Biscoipis and wtheris Pastouris of yis Realme for ye maist part, hes nocht as zit, yat spirit of fortitude to confes and affirm bauldelie on athir fyde without feir, yat thing quhilk yair conscience and fayth inwartlie dytis yame to be trew : we can nocht contrare ye word of God detrect yame, nor railze dispitfullie contrare yame : bot committis ye amendiment yairof to ye mercy of ye hieaft. For we ar certifiit be haly Scripturis, yat hypocritis and wikit perfonis (bot of wices we accuis nane at yis præsents) als weill of ye Ecclesiastical state, as of ye ciuill Magistratis (to quome nocht yeles we aucht dew obædience with reuerence in all thingis nocht repugnant to ye will of God) hes sumtymes reull abone ye peple for yare iniquitie : of ye quhilk we knaw our selfis nocht giltles nor innocent. Zit sen euery man fall beir his awin burding at ye leift, and fall geue compt of his awin doingis, and yat without fayth it is impossible to pleis God : neid is till ws to labour for ye saifgarde of ye trew fayth for our awin part. Heirfor we desyre zou of zour humanitie, gif ze wald yat we war iunit in religioun with zou, to ansuer till ws in writt zour opinioun and auctoritie yairfor, concerning ye articlis subsequent : in ye quhilkis maist cheiffie ze appere to hef segregat zour selfis fra ws, in safer as we zit vnderstand of zour doctrine in yame. For in word, or preching only, we can nocht sa firmlie iuge yairin, tweching zour said doctrine, yat we dar bauldlie without prik of conscience, embrase ye samin as ye indoutit veritie. And zit desyris maist seruientlie, as we hef schawin afoir, and as God knauis : all contentioun and discord being trampit doun, all errour and abuse being cuttit away, to leue at quietnes, sa fer as is in ws, in all godlie vnitie, with all yais, quha vnsenzetlie luuis Christe Iesus, his eternall word, haly law, and immutable will, and covatis to duell in his grete hous, quilk is his haly Kirk, in ane godly band of lue, without stryfe and contentioun. Thir thingis folloving we demand zow, as God knawis, of na malice contentioun, or ostentation of ony science, yat is in ws : quhilk we misknaw nocht to be werray smal, in respect of mony wtheris : bot specialie for

depreſſioun of errour, illuſtratioun and magnifying of ye veritie, libertie of our conſcience according to Godis will : and yat ye waik and infirm be nocht ſclanderit be our vngodly ſilence in tyme of perfequitioun. And ſecundlie for twa cauſſis, of ye quhilkis ane is : forſamekle as we ar ſa ^{wtheris .ij. cauſſis.} tribulit be zow, and (as we wnderſtand) iniuſtlie perſuitit, with ſa grete rigour, as we war heretikis or apoſtatis, vnworthy ye cumpanie of trew Chriſtianis : and yat only for nocht aſſenting generalie to zour prætendit reformatioun : quhilk contrare our conſcience, led (as we ar perſuadit) be na wilfull ignorance, bot be ye trew wnderſtanding of Godis word, we dar naways attempt : fering gif we ſua do, ye offence of ye lord our God, and yairthrow our iuſt damnatioun. The wther is, yat ze ſa bauldlie exhortis all men to impugne zour doctrine planelie, gif yai may iuſtlie : or wthir ways in ſa fer as yai ar doubtſum, to deſyre reſſoning with zou, in word or writt, in ony controuerſie affirmit be zou, quhare with yai be offendit : promitting zou to vndertak yai panis glaidly, and pleaſandly to ſatiſſie yame, according to zour doctrine, of ye expreſ word of God, gif yai be deſyruſ of ye treuth yairof : of ye quhilk we confeſ ws maiſt deſyruſ. Of yis ſamin promiſ cheiflie, we ingere ws bauldlie, nocht ſuſpectand zour offence yairby, to propone yir quæſtionis folloving : testiſing to zow aſoir God, yat we aluterlie of conſcience abhorris fra ye vnderſtanding yairof, according to zour, doctrine inſafer as we zit vnderſtand it : deſyring heirfor eſſectuallie, and requiring zour anſſuer yairof in writt conforme, to zour ſaid promiſ : and yat ſynceirlye without ſophiſtical contentioun of wordis, as ze will geif compt to him, quha miſknawis nane of al our thoctis : de- ^{Hebr. 4.} ſyring ſiklyke, and alſo maiſt hertlie and humbly praying ye nobilis and wtheris of zour congregatioun, to conſider attentlie, and treulie iuge, our former cauſſis to proceid of na hatrent, nor intent to moue diabolical ſeditioun (quhilk we ſpeik vnſenſetlie in Godis præſence) bot only of ye trew fontane of ſyncere luue : yat God and his æternal veritie mot be treulie acknaulegit : and we, and al profeſſing ye name of our Saluour Chriſte, bot ſpecialie our nobilis and wtheris our countrey men (to quhome beſydis ye profeſſioun of Chriſte, we ar in mony greis of luue naturalie coniuuit) mot be in vniforme ordour of religioun, of ane ſpirit, of ane mynd, and ane in all godlines in ye ſamin Chriſte Ieſus our only Saluour and media-

Qubat
materis ar
proponit in
yis tractat.

tour. To the end heirfor, yat we may sa be, we exhort zour modestie, gif ony thing in yis tractat be obiectit to zow, of ye quhilk ze fall peradventure pleis to schaw zour selfis innocent, yat ze purge zou yairof, without cauillatioun in ane word : and impute yat to ye imbecillitie of our iugement, nocht throuchlie vnderstanding zour doctrine : Or (gif ze pleis) to our ignorance. For we had leuir be callit be zou our countreyemen ignorantis, nor wit zou to be estemit be al faythful nationes, in grete schame of our natioun, wilfull and erroneous : certeseing zou of our conscience and also geuing be yir præsentis to zou our iuramentum (as yai cal it) calumniæ, yat we oppone na thing to zou heir, except only yat apperis till ws manifest errour, or ellis curious, new, indistinct, and confusit doctrine, of ye quhilk manifest errour and præsumptioun vpryflis : or quhare misordour, and maneris ar vngodlie be zou approuin, estir our iugement. Or yat, quhilk ze calumniuslie (as we think) in dissimulatioun ascriuis to ye name of Papistrie, nochtwitstanding ye famin be in deid (as we dout nocht zour selfis ye famin thing nocht to misknaw) othir ye euident consent in doctrine of ye primitiue Kirk, expressit till ws be ye writtingis of ye Doctoris within four hundreth zeris till Christe : or determinationis establisht be general Counselis, according to ye haly scripturis. We suspect na thing of zour prudence, to putt in dout, quhat part of euery quæstioun, is obiectit to zou as erroneous : and quhat part siklyke yairof is beleuit and appreuit be ws, as ye treuth. Forsamikle as it may chanse, yat sum of our quæstiouns may appere to zour iugement mair prolix, yan becumis estir ye common consuetude, to sik materis : beleue heirfor ws, to heftane willinglie ye mair labouris on ws at yis præsent, corroboring our iugement with sufficient defensis, and sumtyme anfluering to zour maist strang obiectionis, to ye intent, yat estir yis mair esalie without stryfe, we mot togidder embrace ye knauin veritie. Ferther ye spirit of Christe promittit and geuin to ye Apostolis to teche and persuaide yame all veritie, mot conuoy and confirm zou and ws, in ye perfyte beleue, and syncere knaulege of Godis will, and continual obœdience to ye famin. Amen.

¶ THE FIRST QUÆSTIOUN OR ARTICLE.

1. *Of ye trew vnderstanding of ye Kirk, and be quhome specialie expreffit.*

SEN ye haly catholik Kirk is without controuerfie, to all professing ye scripturis of God, ye pillar and firmament (or establisfing) of veritie, indoutitlie haifand ye trew vnderstanding of ye syncere word of God, be ye inspiration of ye haly gaift, conforme to our saluouris promitt : quibidder beleue ze ye iugement of yis said haly Kirk, mair treulie setfurth and expreffit till ws, tueching ye trew vnderstanding forfaid, and specialie in materis of controuerfie being at yis præsent, be ye Martyris and wtheris aunciant Doctouris of ye primitiue Kirk : as Dionysius, Clement, Martialis, Ignatius, Iustinus, Tertulliane, Cypriane, Irenæus, and Origene : and efter be Hierome his maister Nazianze, Ambrose, Augustine, Athanasius, Bafill, Hilarius, Chrysostome and Cyrillus with mony wthiris in yair days aborit .xjC. zeris passit at the leift : togiddir with general counfelis writand in ane consent and vnitie of doctrine, specialie quhare yai tueche incidentlie ony mater of religioun now controuertit : or be Iohne Calvin and his complices in yir our days ? And to quhilk of yair consentis and iugementis dar ze maist bauldlie affist in zour conscience afoire God ?

1. Tim. 3. Io. 16. Because nane sec-tare can ansuer heir without manifest confusioun of his er-rour : you Christiane reid Vincenti lirinene, neulie putt in Scottis : quha Godly and cunninglie discussis yis questioun about a .xjC. zeris passit.

2. *Of ye calumnious allegeing of Papistrie.*

GIF ze præfer in zour conscience afoir God the iugementis of the saidis aunciant fatheris and counfelis to Calvin and his forenemmit (quhilk we beleue ze dar nocht planelie deny afoir man, except ze wald be iugeit schameles) quhy depres ye in dissimulance and obscuris in zour doctrine, be the name of Papistrie, as be ane terme, to mony maist odious the saidis fatheris and counfelis vniforme consent in findry controuerfis being at yis tyme : and follouis in zour techement the priuat opinioun of Calvin, and his complices rather yan yame ?

Note yair simulatioun and dissimulatioun. And yat in all ye materis heir following. Reid for yis questioun ye sext buik of Optat putt in Scottis with wtheris tractatis for yis porpose.

3. *That ye catholiks defendis na new doctrine.*

SEN all hærefie yat euir hes bene in ye kirk (except sum in few countreis knawin) had sum cheif Archiheretik inuentour yairof: of quhome yat hærefie and ye defendaris of ye famin maift specialie had ye name: as of Marcion, Arrius, Manes, and Pelagius: gif ze heirfor haldis ws catholiks to be hæretikis: quhy schau ze nocht quhois hærefie we follow? For we (to ye intent we may haif godly vntie) makis our purgatioun to zou, and also oblisng, yat we fall nocht adhere to ane iot in religioun, except we schaw ye famin expressit in scriptuir, appreuit be general counfelis, or be the best leirnit fatheris Greik and Latin, writtand in ane consent abone ane thoufand zeris passit. Heirfoir gif we fua do (as we do in deid) quhy condemne ze nocht yai scriptuiris, aunciant Doctouris and Counfelis, quhois iugement in ane consent as deducit, or aggreing with ye scriptuir of God we follow, and nocht ws efter ye religioun establisht fa mony zeris?

quba pleiss
to reid Ter-
tulliane de
præscrip.
aduers. hære.
newlie putt
in Scottis,
quba wrait
about
.xiiij C.
zeris passit:
sall knaw
quba is
now a ca-
tholik, and
quba is an
hæretik.

4. *Of certane articlis of our beleif, and first of yat, he descendit to the hellis.*

* Psal. 15. QVHY diminifs ze or takis away at the leift ye trew and propir sentence fra ws, of yis part of our catholik beleif: to wit, yat Chrifte descendit * to the hellis, and makis in that part, ane Idoll of Calvin, adherand to hes priuat opinioun, but ony apperand scriptuiris, or consent of the kirk afoir zow, bot platt contrare bayth: quhen ze affirm be yai wordis to be signifiit, the dolour and anguis, quhilk Chrifte sufferit! Will ze yat our Saluiour sufferit panis, eftir yat he wes deid, and buriit?

Act. 2.
Psal. 48.
Aug. epist.
57.
Ambr. de
fid. lib. 3.
Irinæ. con-
tra hæres.
lib. 5.
Cypria. in
simb.
Basil. in
Psal. 48.

5. *Of ye haly catholik Kirk.*

QVHY spulze, and deunde ze ws, of yis part of our catholik beleif: to wit,
Psal. 2. The haly catholik kirk ye communioun of sanctis? Quhilk ye do, quhen

ze abſtraçt ws fra the vniforme conſent of all kirkis, in all cuntreis and aiges ſen the days of the Apoſtolis : and bindis and aſtriçtis ws only to ye doctrine and ordour laitlie ſet furth at Geneua : and litil eſtemis, or erar deſpiſeis the communion of doctrine and ordour in religioun, of al ye ſançtis of God, ſen Chriſtis aſcenſioun.

Quhen yai cleik fra ws, twa coupounis of our crede : tyme is to ſpeik.

6. *Gif our new prechouris and yare ſcoleris be ye catholik kirk.*

QVHIDIR affirm ze zour ſelfis only, with zour ſcoleris to be the ſaid haly catholik Kirk, and zour determinationis in controuerſiis neur aſoir yis determinat according to zour doctrine (bot erar be the beſt leirnit declarit in zour contrare) to haif ye ſtrenthe of the decreis of a general counſell, or nocht? Gif ze ſua do (as ze appere till ws) ze ſchaw zour arrogance only but mair conſutatioun, to be lachin and geſtit at. Gif ze do nocht : quhy determinat ze ſa proudlie in hiech materis weill obſcure in ſcriptuir : as ye gloriuſ virgine ye mothir, to hef bene pollutit, nocht only with original, bot als actual ſin? Sen ye ſamin virgine wes præſerwit, (as we may godly but arrogance ſua vnderſtand) be the merciful prouidence of God, as apperis till ws, be the ſcripturis Genef. 3. aſoir Eua for hir ſin, wes be God accuſit : and be yis alſo writtin, that the Lord hes ſançtifiit his tabernacle : and that in hir lyfe, ſcho wes pronounceit be the Angel to hef bene full of grace, ſua that na place culd be left to ſin : ſen S. Auguſtine alſo ſpeikand of ſinnaris, dar nocht moue quæſtioun yairin, of the ſaid bliſſit virgine, for the honour of Ieſus our Lord, hir ſone? we ſpeik yis mair largelie, becauſ we heir ſum of zour ſcoleris affirm, yat eſtir hir bliſſit birthe ſcho turnit to ye commoun effairis of Mariage : *Et alia magis abſurda, quæ clariùs promere, nobis religio eſt.* And ſiklyke quhare ze neulie conclud in zour doctrine of Baptim, the infantis to be ſaiſit but ye ſamin : the ſaid S. Auguſtine inhibitis to promit ſaluatioun in yat caſe to yame, ye quhilk ye ſcriptuir of God (ſays he) to all manly inginis tobe preferrit promittis nocht. We mein ſiklyke yat ze affirm ye ſaulis of ye faythful to hef paſſit to heuinlie gloir aſoir Chriſtis aſcenſioun : yat the perſones ſeparat for fornicatioun may mary agane with wtheris perſones, athir of ye partiis being on liue, by ye præctiſe nocht only of ye catholikis, bot

Pſal. 45.

Luc. 1.

Auguſt. de nat. et grat. ca. 36.

Auguſt. de peccat. merit. et remis. multis in locis.

by in
Scottis and
in Inglis
tounge is
nocht ane.

Tit. 1.

also of Ingland, Denmark, Saxone, and mony wthiris cuntreis (as we ar informit) prætending reformatioun: yat sum men and women professing monastik lyfe, and wouing virginite, may efter mary but brik of conscience, with mony wtheris thingis, as estir fall follow. To the quhilkis zour determinatiouns, ze wald astrict our conscience, as to the expres word of God, and trew wnderstanding yairof pronunceit till ws be a generall counsel: sen we man othir embraiss zour doctrine, or be banissit. Gif we beleif fuirlye ye articulis of our commoun fayth togiddir wyth the scripturis of God tobe trew: may we nocht in sobir simplicitie, misknaw mony thingis of obscur and dirk places in scriptuir, albeit treulye declarit be particular men, but perrell of our saluatioun: committand ye iugement yairof to the haly catholik kirk? And contrarie may we fuleschelic embrais, and profess ony new interpretatioun in ye scripturis, albeit nocht erroneous bot to ws always doutsum, pronunceit be zow (zea suppose ze war lauchful ministeris, of the quhilk we ar nocht zit affuirit) except we incurre the famin perrell?

7. Gif fayth may be in a man but cheritie, and of ye perrell of yat general doctrine.

- EFTIR sa lang disputatioun of faith, quhy conclud ze yat faith can naways be in a man but cheritie? Sen S. Paull planelie distinctis the office, and
1. Cor. 13. præsence also of the ane fra ye wthir tobe possible (we mein nocht that cheritie may be separatit fra fayth) sayand: gif I hald all fayth and nocht cheritie: I am maid lyke foundand metell, or ane tincland cimbal? And
1. Cor. 9. in ane wthir place schawis himself albeit prechand to wtheris (quhilk he culd nocht do but faith) to feir and be solist, that be the inlake of cheritie
- Matth. 7. throw disobedience, he suld be maid reprob. Mairouer our Saluour schawis, that he fall misknaw and repell fra him at the latter day all wirkaris of iniquitie, euin yame quha had propheciit, wrocht wonderis, and cassin out deuilis in his name: quhilkis thingis yai culd nocht do without fayth. S. Iames corroboratis the famin sentence. And S. Petir affirmis that the iugement fall begin at the hous of God, quhilk is the fayth-
- Iac. 2.
1. Pet. 4.

ful. Albeit we misknau nocht, yat ye perfyte, quik fayth, be ye quhilk we apprehend ye grace of God, conquest till ws be Iesus Christe, throw exercife of his sacramentis and wtheris his ordinance, be ye quhilk we ar iustifit, can naways be separat fra cheritie: for quha ar moueit be Christis spirit, ar ye sones of God: and quhare is cheritie, yair is God: zit be quhat reffoun, can ze affirm generalie, fayth naways tobe in ony but cheritie. Persuade ze nocht be yis zour new determinatioun, manifest præsumptioun and vngodlie securitie of conscience, to ye wickit, to think it sufficient to bable yair beleif, and to haif na regaird quhou yai leue? Or wil ze, yat quhou oft a man finnis, sa oft he be denudit and spulzeit of all fayth: sen quha euir offendis God and his nichtbour iniustlie, throw fin, wantis cheritie?

Galat. 5.
Ro. 8.

Heir neidis
na ansuer,
mair yan ye
commoun
practik of
leis and dis-
saut, etc.
yis day in
Scotland.
Esa. 59.
Sap. 1.

8. *Of ye distinctioun of actual fin.*

QUHY mak ze na distinctioun nor difference of actual finnes? Sen S. James distinctis ye samin sayand: Concupiscence quhen it consauis, generis fin: and fin quhen it is consummat, perfytit, or endit, generis deid: distinctand ye fin, quhilk standis with grace callit be Theologis venial, and ye wthir, quhilk separatis ws fra God, callit mortall. Sen ye iust man finnis seuin tymes on ye day, and ryffis agane: and as S. Iohne writtis, nane of ws ar but fin? Will ze haif ws be yis kynd of fin, euir in ye state of damnioun? and na difference of ye lycht imperfectioun callit fin, zea, in ye regenerat be Godis spirit, and ye fin of ye wickit? Sen ye former kynd of finnis ar manifestlie callit iust, as wes Iob, Zacharias, and Elizabeth. And maist trew it is, yat na damnioun is to yame, quha ar in Christe Iesu, and walkis nocht eftir ye flesche. Ar we nocht commandit nocht tobe default, bot beleue yat ye rychteous man is rychteous, as Christe his heid is rychteous? Bot of ye wthir kynd it is writtin: Quha ar nocht iust, ar nocht of God. Quha ar nocht moueit of Christis spirit, ar nocht his. Departe fra me (sall Christe say to ye wane bragaris of fayth) all ze wirkaris of iniquitie. Persuade ze nocht, for nocht distincting yis generalitie of fin (as we said afoir of fayth,) ye wickit to præsumptioun?

Iacob. 1.
1. Io. 5.

Prouer. 24.

1. Io. 1.

Prouer. 20.
3. Reg. 8.

Iob. 1.
Luc. 1.
Ro. 8.

1. Io. 3.

Ro. 8.
Matt. 7.

werk beiris
wianca.

9. *Of calumnious alleging of Papistrie, and lesum simplicitie.*

Dene Pa-
trik kinlo-
quhy alle-
geit baith
yir exem-
plis in lin-
lythqow.
As sindry
of the lait
seuilmén.

Io. 20. and
21.
Traditionis
vniuersal.
2. Thes. 2.
Qubow of
thingis
without al
controuersie
lesum,
ye seditious
personis
sawis
schisme
and diuisioun.

A sair bat-
tel aganis
Longinus
struk Iohne
Knox, in
his prech-
inge of S.
Iohnes
Euangel,
and aganis
yir exem-
plis and
siklyze.

Qvhy saw ze sa planelie manifest seditioun in Godis kirk, euir clockand zour apperand malice, and peruerfitie be ye name of Papistrie, nocht only escriuing in mony controuersiis ye vniforme doctrine of ye Martyris and wtheris Fatheris, aggreing with Godis word, to ye said Papistrie: bot also allegeing impudentlie and calumniuflie, yat thing to yame, quhome ze cal Papistis, quhilk neuir ane of yame (sa fer as we can collect) thocht anis in mynd? As yat our Saluour descendit to ye hellis in his body: that men ar saifit be yair workis and nocht be fayth in Christe, and wtheris siklyke: and also imputing to ye vniuersal consent of Godis Kirk callit be zow Papistis, yat thing quhilk euery man in his priuat opinioun hes writtin within thir few zeris, sen we addiect our selfis to ye doctrine of na man, of quhateuir leirning and auctoritie he be, except in sa fer as it manifestlie aggreis with ye catholik doctrine, planelie declarit till ws, be ye maist aunciant writtaris, abone ane thousand zeris passit, to hef bene beleuit and obseruit afore yame, fra ye Apostolis days and keipit in dayly practyse to yis present in Godis Kirk. Mairouer as we knaw yat our Saluour and his Apostolis did and spak mony thingis, quhilkis ar nocht expresse writtin: and yairfor of na necessitie iniunit ws to beleue, except yai be of yai traditionis vniuersalie beleuit and obseruit. Zit sen mony thingis ar writtin in historiis and keipit fra tyme to tyme in ye memorie of man aggreing with ye scriptuiris and apperand tobe trew: as yat knyght quha peirfit our Lordis fyde with ye speir, to hef bene callit Longinus: and to hef obtenit at yat tyme nocht only the cleir sycht of his corporal, bot also of his inwart Eis, and to hef bene saifit throw ye plentuefnes of mercy, with ye theif yat hang on ye ryght hand. This grossis exemple we propone apperand trew, and to ye gloir of Christis grete mercy schawin to his inimeis, bot amangis ws of na existimatioun, in ye rebuk of cheif arrogantis, intending be yis and wtheris siklyke to saw, and nureis discord, amang ye membris of Christe Iesu, be ye name of Papistrie. Siklyke yat ye croce and pillar quhareat oure Saluour sufferit wyth his cote, and siklyke tobe keipit zit amangis Christianis: yat ye Apostolis and Martyris bodyis be zit lyand in sik places, as sum men affirmis yame tobe. Quhat perell, or er-

rour is it to beleue in simplicitie of mynd, yir thingis and fiklyke, sua yai be nocht abufit in idolatrie nor superstitioun, bot in ane moderat reuerence: nor zit iniunit to ony man to beleue ye famin as neceffar to his faluatioun? Gif ye think na perrel yairin, quhilk ze behuis to do, on ye maner forsaid, except ze be maift mad and vnkynd to Christ: quhy attempt ze fik diuifioun yairthrow, cryand Papiftis, Papiftis: makand ye semple and humill membris of Christis body as ane geftingftok, ane fable or bable to lach at, and yat be ye name of Papiftis? Gif ze for our simplicitie in godlines, humill iugement and submiffioun of our felfis to ye iugement of ye haly catholik Kirk in all controuerfiis, keipand fuirlye ye articulis of our beleif, and leueand as we may be Godis grace (quhilk we intend) in ye feir and luue of our God and nyctbour, quhilk thing is ye end of all ye law: haif we na mair iuft caus to reiofe tobe callit Papiftis (be ye quhilk name we vnderftand catholikus, fones of ye haly catholik kirk) yan ze haif in ye name of protestantis, or Caluinianis? For fiklyke with ws reiofit ye haly Prophet Daud, to be callit ye fone of Godis damicell, quhilk is ye haly kirk: fayand, I Lord, I yi feruand and ye fone of yi Damicel. And in an wthir place: Lor faif yi feruand, and the fone of yi Damicel.

1. Tim. 1.

Psal. 115.

Psal. 85.

Sep. 9.

10. *Of the first four general counfelis efter ye Apostolis.*

SEN na hæretik that euir wes in yir our lattir days, or afoir, denyit the first four general counfelis eftir ye Apostolis (we mein of Nicænum Ephefinum Constantinopolitanum and Chalchedonenfe) except yai hæretikis or yair fcoleris, contrare ye quhilkis ya counfelis wes haldin, tweching ye cheif articulis of our beleif, to wit, the haly trinitie, and incarnatioun of our Saluour: (quhy hef ze left out in zour confessioun, laitlie fetfurth at Geneua in Inglis, the counfel of Constantinople: confessing zou to condemne al hærefiis condemnit in the wthir thre, makand na mentioun of it? Will ze nocht grant with ye said counfel contrare the hæretik Macedonius condemnit yair, yat the haly gaift is wery God? And gif ze confes the famin, as we dout nocht bot ze wil do: Quhy geif ze iuft occafioun to the infirm tobe in yat part fclanderit be zow? Or quhat wthir thing appreuus yat counfell, yat ze dar impreue?

And zit to thir thre principal counselis, quhilkis yai in yair buikis approue, in yair doctrine yai ar contrarius: tueching ye oblatioun in ye mes, ye real presence of Christis body yair, in ye marriage of yair munkis and nunnis, and in yair vsurpit auctoritie.

11. *Of ye terme sacrament and numbre yairof.*

SEN ze admitt na thing in religioun, except yai thingis, quhilkis ar expresse contenit in scriptuir : Quhy mak ze fik brag tumult and diuifioun for the terme sacrament, cryand fa oft tobe twa sacramentis in Christis kirk, and na ma ? quhilk terme is nocht peculiarlie appropriat in scriptuir to ony of yai seuin callit be ye kirk sacramentis, except to Matrimonie allane, quhilk ze contrare the scriptuir, denyis tobe a sacrament ? Quhy vse ze nocht ye famin seuin be fik names, as yai ar expressit in scriptuir but feryair contentioun, as Baptism, ye Lordis supper, ye impositioun of handis, in confirmation and ordination of ministeris, ye keis for absolutioun to ye poenitent, matrimonie, ye prayer on ye seik with vncting of oill ? Or quhy cal ze nocht ye famin mysteriis conforme to ye Euangell but mair brag ? And suppose ze contemne ye terme sacrament to all ye seuin sua haldin : quhy contemne ze ye vse and exercise in zour congregatioun of ane grete part of ye laidis seuin, contrare ye expresse scriptuir ? Quhy vse ze yis terme communioun for ye Lordis supper nocht contenit in scriptuir in yat signification, and famekle abhorris fra ye terme Missa expresse contenit in ye original Hebrew text for an oblatioun : sen na Christiane of ye former aige, and few of the protestantis at yis præsents in Alemannie and wthiris cuntreis, denyis ye rycht vse and practyse of ye Lordis supper, tobe callit ane sacrifice or oblatioun.

12. *Of ye twa sacramentis and na ma.*

QVHAT haif ze for zou, that in Christis kirk yai ar bot twa sacramentis, and na ma : specialie sen zour grete Maister Caluine denyis nocht tobe thre : Melancton and wtheris four : wthiris fiue, and sum sex ? For scriptuir haif ze nane, nor zit as we ar informit, aunciant fatheris, nor general counsellis : nor zit (that fuld moue zou mair) vniforme consent of zour awin writtaris.

Cal. in institut. de sacram. in genere. et de ordine Ecclesiast.
Melan. in loc. com.

13. *Gif ye sacramentis be signis only of saluatioun.*

QVHY make yir twa sacramentis signis only of saluatioun, quharby we fuld be affuirit (as ze teche) of Godis grace? and nocht erar meanis of efficacitie, quharby God workis his grace in ws? fen it is writtin, yat God Tit. 3. makis ws fauff be ye lawar of regeneratioun. And S. Petir hes yir wordis: 1. Pet. 3. that baptim onlyke maner makis ws faif. And S. Iames hes, yat ye prayar Iacob. 5. of fayth fall faif ye patient. S. Paull writtis yat Timothe had grace, be impositioun of his handis.

14. *Gif ye infantis be faifit but Baptim.*

QVHAT haif ze for zou, yat ye infantis of ye faythful ar faifit alrady but Baptim? Sen ye scriptuir techis, yat we ar borne the fones of wrayth: and, except we be borne agane of ye watter and ye spirit: we sal nocht Ephes. 2. entir in ye kingdome of heuin. And S. Auguſtine affirmis yis his ſayngis Io. 3. in mony wthiris places, Trow nocht, ſay nocht, nor teche nocht (ſays he) August. ad gif yaw wale be a catholik, yat ye infantis or yai be Baptizit cumis to re- Vincent. de ſid. lib. 3. miſſioun of finnis, gif yai be prænedit be deth but Baptim? Bot quhow cap. 9. can ye promiſs maid to Abraham and his ſeid, preue zour intent in yis Genes. 17. mater? fen eſter ye promiſs maid to Abraham in yat ſamin place, it follouis 1. Cor. 7. yat ye maill barne nocht circuncidit ye aughtin day, fuld periſs fra his * For yair peple. Bot ze affirm circuncifioun and Baptim tobe of ane ſtrength and it is writtin efficacitie.* Or zit quhou may yat place of S. Paull allegeit be zou, con- ye vnfayth- ful man to- be ſancti- fiit be ye faythful woman, &c. firm zour ſentence, Wthirways zour fones var vnclene, bot now yai ar Of ſanctifi- cation tharefor yai ar diuers haly? Except yat ze wald an indurat Iow, and an vnfaythful Ethnik be maneris. the fayth of an wthir tobe faifit.

15. *Of the contempt of Baptim to ye miniſteris perel.*

GIF ze affirm with Caluin Baptim tobe ſa neceſſar, that it ſald nocht be contemnit gif occaſioun and tyme ſerue yair to (as we grant alſo that the guidnes of God aſtrictis nocht wthirways in the perſones of adult aige his grace to the Sacramentis) quhy reſuſe ze to baptize the barnis, quhen yai

ar brocht to zou, except it be zour appointit day yairto ? And quhy allege ze it tobe na perel to zour fellis always, contrare zour doctrine (to wit that the Sacramentis fuld nocht be contemnit) gif the barnis deceiffs but Baptim, throw zour necligence, or erar contempt and lichtliing of Godis ordinance ? Or quhy refuse ze to baptize the barne præsentit to zou, be Ezech. 18. faythful men, for the iniquitie of ye father, sen it is writtin, yat ye sone fall nocht beir the fatheris iniquitie : and sen a Christiane is nocht faythles, albeit he be fallin wthirways in sin ? Insafer as ye wald punifs sin, we diffent nocht fra zou : bot gif ze lat the barne perifs, quhou sal we nocht diffent fra zow ? Or quhou can ze excuis zour crueltie yairin ?

16. *Of ye ceremoneis at Baptim.*

Iust. in
quaest.
Basil. de
spiritu
sanct.
Tert. de co-
ro mil.
Origen. in
num.
Aug. de
Ecclesiast.
dog. and in
mony
places ma.
Quhen yai
cry out Pa-
pistis on ws
yai think
mair ewil
on the hail
martyris of
Christe, ye
doctouris,
&c. quhome
in ane con-
sent we
folow heir.

SEN the maist aunciant Martyris and Doctouris of the primitiue Kirk, as Iustinus, Cypriane, Tertulliane, Origene, Bafill, Auguftine and wthiris, witneffs mekle ordour tobe obseruit at Baptim nocht expresse writtin in scripturis : and also mony of yai ceremones vseit be the kirk of God in yir our days at Baptim, to hef bene traditionis vniuersalie obseruit, and throw that caufs nocht tobe necleſtit, nor contemnit : quhilkis ar specialie exorcizatioun, the signe of the croce, with ye rycht hand on the forret tobe maid, to renunce the deuil and all his werkis, the vncting with oyll and Chrisme, the baptizit tobe couerit with a quhyte clayth, callit ye cuid, tobe thryifs dippit in ye wattir : Quhy accuis ze ws of idolatrie, superstitioun, or papistrie, as ze call it, for ye vsenig yairof ? And wil nocht condemne planelie, as ze think (quhilk thocht esalie may be confiderit) ye saidis Martyris, Doctouris, and all kirkis of Christe afoir yir oure days, as an idolatricall and superstitius kirk, pollutit with the saidis filthy wices ?

Note heir
yai ar com-
pellit to
blaspheme
ye sanctis
of God, and
imagein a
kirk inuisi-
bil.
Luc. 22.
Matt. 23.

17. *Of Godis kirk.*

GIF ze condemne ye said kirk of ye martyris (quhome the rest hes euir follouit to our days in yat part) of superstitioun, and Idolatrie : quhare fall ze find yis kirk of God promittit in the Euangel, quhois fayth fuld nocht failze ?

18. *Of ye ceremoneis, amang ye new reformaris.*

GIF ze will admitt in zour kirk na ceremonie, except expresse commandit in scriptuir : quhy will ze ye nocht baptize ye barne except ye father yair-
of, hald it in his airmis afoir zour pulpet : and nocht contentit with wtheris
gentlemen, except yai bring yair bairnis throw ye stretis in yair awin
airmis? And quhy baptize ze in ye kirk, and in ony prophane bafin, and
nocht in ye plane feildis, and in ye reuar or fluid : as did S. Iohne ye
Baptist, Philip and ye rest of ye Apostolis? Quhy haif ze God fatheris
and God motheris : sen ye haill congregatioun yair præsents may be wit-
nesses? Quhy hald ze godmotheris in ye beginning, and now repellis ye
samin? Quhy baptize ze nocht except ze geif euiry barne ane name at
yat tyme? Of ye quhilk albeit ze haif exemple of S. Iohne ye Baptist at
his circuncisioun, and of our Saluour, zit quhat expresse command haif ze
yairto? Quhy couer ze zour table with a quhyte clayth at zour commu-
nioun? Quhy caus ze wtheris, yan ye minister partlie to distribut zour
breid and wyne at zour communioun? sen our Saluour (quhois place ye
lauchful minister occupis) gaif his sacrament himself to his disciplis, com-
manding yame as his lauchful ministeris to do ye samin. Quhy mak ze
zour communioun afoir dennar, sen our Saluour institutit his haly sacra-
ment efter suppare? Quhy vse ze at zour communioun now four, now
thre coupis, and mony breidis : nothir keipand ye ceremonie expresse in
ye Euangel, nor confessing ye treuth of ye mysterie with ws? sen our
Saluour vseit ane breid and ane coupe. Gif ze nothir affirm Christe realie
yair præsents, (quhilk ane indiuidit ye trew heuinly breid till ws promittit,
euiry Christiane of ws at our haly communioun most assuritlie, throw
Christis omnipotent word ressaues) nor zet keipis ye ceremonie in ye vse-
nig of ane breid and ane coup : quhou vnderstand ze yat is writtin be S.
Paull, we ar mony ane breid and ane body, all yat ar partakaris of ane
breid and ane coup? And quhy will ze nocht solemnize zour band of
matrimonie, except yai be proclamit thre bannis afoir? Quhy caus ze at
marriage ye persones yan mariit, to tak wtheris be ye hand : and in sum
places, a ring tobe geuin? Thir thingis we speir nocht yat we repreue
yame all, bot to knaw, quhou ze establis zour doctrine, to ye quhilk ze

Heir be
yair awin
doings ye
ground of
yair doc-
trine fallis
in themyre.
Matth. 3.
Io. 3.
Act. 8.

Matth. 26.

Note

1. Cor. 10.

will yat we aftriēt our felfis : ſen ze teche na thing tobe vſeit at ye ſacramentis or in religioun, except yai be expreſſie commandit in ſcripturis, albeit ze vſe the contrare zour felfis.

19. *Gif all ye Sacramentis of auld and new teſtamentis ar of alyke ſtrenthe and efficacitie.*

Note.

SEN the Sacramentis of the Euangell exhibitis in deid and veritie, yai graces figurat only and hoipit for in the auld Teſtament : as largelie expōnis the Doctouris, as Ambroſe writtand on the 78. Pſalme, The ſacramentis (ſays he) of ye auld and new Teſtament ar nocht alyke : for ye ane promittis the Saluour, and the wtheris wirkis ſaluatioun. Quhy teche ze yat yai ar al indifferentlie of ane efficacitie, and actual ſtrenthe ? Say ze yat manna in ye deſert wes ye ſamin thing in effect, that the Sacrament of Chriſtis body, ſen the ane wes the figure, and the wthir the veritie ? Or hald ze manna of greitar excellencie yan the wthir ? quhilk ze do, gif ze confes breid and wyne allanerlie yair præſent : ſen manna deſcendit frome the heuin be miracle, and breid and wyne aſcendis frome the erd be natuir. Quhiddir affirm ze herfor the figure and the veritie tobe ane thing, or nocht ? Or the figure and the ſchaddow of mair excellencie, yan the wthir, or nocht ?

20. *Of the real præſence of Chriſtis body in the Sacrament, bepouer of the wordis of Chriſte omnipotent.*

Luc. 22.
1. Cor. 11.

QVHAT haif ze for zour defence to affirm in the Sacrament of our Lordis body to remane breid and wyne with (I wate nocht quhat) ſum ſpiritual imaginatioun ? and mair erroneoullie alſo contrare ye Lutheranis, and all kirkis afoir zou, that yair is nocht yair bot breid and wyne only ? ſen the wordis of our Saluour (quha is werray God, omnipotent in pouer) ar ſa expreſſie ſpokin, This is my body : This is my bluid. And S. Paull expōning the ſamin writtis that the man quha eit is yairof vnuorthelie, eit is his damnioun, nocht decerning (ſays he) the Lordis body. And ſiklyke all the aunciant fatheris and counſelis, nocht allanerlie that hes bein laitlie,

bot quha hes writtin fra the beginning, quhare yai tweche that mater, writtis contrare zour doctrine : as ane sufficient testimonie yairof, may be the first counfel haldin at Ephesus : to the quhilk ze astrict zow in zour beleif fet out in zour confessioun at Geneua. Bot gif ze allege that sum Note. of yame callis that Sacrament a figure : we ar certifiēt be euidēt demonstrationis of yair writtingis, yat quhare yai call it anis a figure, yai call it an hundreth tymes Christis warray body and bluid. Quhareby yai schaw yame felfis planelie, that yai call the sensible signis of that Sacrament, a figure or signe of ye thingis præsēt inuisiblie, and nocht absēt : that nane fuld haif that carnal and grofs iugement of the Capernaitis.

21. *Of certane argumentis tweching ye premissis.*

Ze takand zour argument contrare ye real præsence of Christis body in ye sacrament, vseis to resoun of ye natural propirteis of a manis werray body, to ye quhilk ye body of our Saluour wes alyke (bot zit nocht æquall) in all thingis tueching ane werray man, except fin and ignorance, as ze godly in yat case, consentis with ws. Bot we demand gif our Saluour in this lyfe enduit nocht his mortall and passible body with ye propirteis and giftis of an immortal and impassible body? Gif ze say na, Ze deny Io. 6.
Matt. 14.
Ibidé. 17.
Luc. 24.
Io. 8. 10.
Luc. vii.
Act. 1.
Act. 20.
Io. 20. ye scripturis : as quhen he passit vpon ye see, quhen he transfigurat his body afoir his passioun, quhen he passit throw ye middils of ye thik peple to euade yair furie : and siklyke eftir his resurrectioun, by ye propirteis of a body glorifiit, and yan immortal, eit with his discipulis ye fuid of mortalitie : and als by ye propirteis of a werray body enterit in, ye duiris being clofit, zea, as Godis Kirk declaris till ws, throw ye clofit duiris. We demand zou heirfor, gif ze beleue yat our Saluour did yir thingis veralie and in deid, or be ane certane Iouglarie craft? Gif ze grant with ws (as we hoip ze fall) yat he did yir thingis truelie and in deid, becaus it is fa writtin, albeit agains all naturall iugement, and by ye propirteis of a werray body : quhy beleue ze nocht ye wthir alsua? Sen zour grete Cal. in institut. de cena domini. maister Caluin confessis yis sacrament tobe a mysterie mair hie, yan he can schau be toung, think in mynd, or onyways can descend in his hert, and an wthir matir yan to trow only. And sen Chrysofome maist erneshtlie Homel. 83. in Matth.

forbidis, to attend to our natural fensis, and manlie reffoun in yat mater : bot to geue credit to ye expres word of God, albeit it appere contrare our wittis and fensis. Bot fen Chrifte hes spokin (fays he) This is my body : Lat ws geif credit, and repugne nocht to God ? Ze misknaw nocht, findry of zour maift leirnit Precheouris within yir twa zeris and ane half, to hef affirmit with ws planelie : and zit hes schawin na expres fcriptuir in ye contrare. Quhy wald ze heirfor thral ws, as ze war ye catholik Kirk ye pillar of veritie, yat can nocht erre ?* Quhare ze allege yat Chrifte ascendit to ye heuin, and fittis at ye richt hand of ye father, ze wil nocht haif him fa bund in heuin yat ye may naways be in erd. For eftir his ascenfoun he apperit to S. Paull in ye way. Be ye quhilk S. Paul prouis his werray refurrectioun .i. Cor. 15. And to fit at ye rycht hand of ye father confirmis mair our purpose, fen be yat is signifiit his omnipotent pouer.

* we ar
nocht as-
suirit gif
yis wes in
Iohne
Knoxia co-
pie : bot zit
yair is na
diuersitie
heirin fra
ye rest.
Act. 9.
1. Cor. 15.

22. Gif ye dew celebratioun of ye said sacrament be a sacrifice.

QVHY abhorre ze to affirm and cal ye rycht vse always of ye celebratioun and sanctifying of ye said sacrament of our Lordis body, ane sacrifice or oblatioun, fen our Saluour maid sacrifice at his laft supper, eftir ye ordour of Melchisedech : quhilk famin self thing he commandit tobe done in remembrance of him : and fen ye laft of ye twelf Prophetis Malachias, to quhome aggreis Daid, forespak exprellie of ye abolitioun of ye auld sacrifices and oblationis, and vpfetting of ane clene new oblatioun, tobe offerit in ye new law to ye name of God in all places : mening of ye vnbluidy sacrifice of ye Kirk, in ye body and bluid of Chrifte : as witneffis haly Martialis S. Petiris disciple, Iustinus, Irinæus, with Auguftine, Eusebius, and wtheris Doctouris ? Bot fen ze efteme Auguftine gretumlie (and nocht without caufe amangis the reste of the Doctouris) intend nocht in yis caufe to thraw hin (as fum of zour new writtaris dois) to mein in yis mater of ane wthir sacrifice of louing allanerly. For we aduertis zow as tender freindis, yat ze wilbe eschamit yairin, he is fa plane in fa mony places in zour contrare.

Cyp. epi.
3. li. 2.
Mart. 28.
Malach. 1.
Paal. 49.

Marti. ad
Butdeg.
cap. 3.
Iusti. in di-
alogo cum
Iudæo.
Irinæ. lib.
4. ca. ca. 32.
Aug. de tri-
nit. lib. 3.
cap. 4.
Euseb.
demonst.
euang. cap.
vlt.

23. *Of the numbre of the communicantis, and wtheris ceremonies.*

As we grant it lauchful and godly yat mony wald cum daylie to ye Mefs, and refaue the haly sacrament of the altar (we fpeik on yis maneur with Aug. *serm. de sanct. 19.* Augufine) togidder with the Preift: fua can we nocht vnderftand zour fcrupulofitie and wane ceremonie, quhilk is, yat ane faithful man haueand na wthir impediment, bot wantand cumpanie to communicat with him facramentalie, may nocht refaue yat sacrament him allane, without errour, or idolatrie. Quhou can he be him allane, fa lang as he is a membre of Chrifteis Kirk? Heirfoir we demand zou gif our Saluour at ye infititoun of yis sacrament, praefcriuit ane law till ws of all ye ceremoneis vfeit at yat tyme, as of ye place, quhilk wes ane hall: of ye tyme, quhilk wes eftir fuppare: of ye numbre of ye communicantis, of ye quhilkis we reid only twelf? Gif ze affirm yat he did fua: ze failze zour felfis, quhilkis keipis nocht ane iot of all thre. And quhy wald ze heirfor thral ws to ane ceremonie, nocht expreflie commandit, contrare zour awin doctrine in wtheris places?

Of place, tyme, nor numbr of the communicantis is na expres command in fcriptuir.

24. *Quhy yis sacrament is nocht vfeit, to be miniftrat to the feik.*

QVHY necleß ze to miniftrat yis haly sacrament to ye feik, afoir yair departing of this lyfe, by ye laudable vfe and canounis of ye primitiue Kirk, in tyme of ye glorious Martyris? Gif ze fay, that ze may nocht deliuir it to ane allane? Quhy nocht now als weil as ye tyme of ye Martyris be ye exemple of ye haly penitent man Serapion: quha in ye tyme of ye refauing yairof wes illuminat be ye fpirit of prophetie? Gif ze excuis zou be yir wordis of our Saluour, fayand: Drink ze al of yis, and yairthrow ane man can nocht refaue it him allane, gif ye minifter or wtheris be nocht rady to communicat: quhow can yat preue zour intent: fen al Chrif- tianis at ane tyme and ane place can nocht keip yat commande, and ze in- terpet it fua?

Euseb. *Eccl. hist. li. 6. cap. 34.*

A grete abfurditie following yair doctrine heir.

25. *Of ye wordis of sanctificatioun.*

Note yair
wristing
and wrying
of the ex-
pres word
of God.

And nocht
to teche ye
peple ges-
tuiris,
quhow thai
suld behaif
yame.

ZE confessing oftymes treulie with ws, eftir ye techement of S. Auguſtine, yat a ſacrament in Chriſtis Kirk, confiſtis nocht only of a ſigne, bot of ye word of God innit yairto at his command : quhy teche ze, and ſettis furth in zour catechis, yat ye wordis of ſanctificatioun of ye ſacrament of our Lordis body and bluid, ar nocht tobe pronunceit to ye end, yat yair ſuld be ony tranſubſtantiatioun yairby, or be ye intent of ye ſacrificear : bot to aduertis the peple communicant, quhou yai ſuld behaif yame in ye mein tyme ? Quhou can ze appropriat yir wordis : This is my body : this is my bluid : to teche ye peple, quhou yai ſuld behaif yame, except only to ye intent, yat yai ſuld beleue ye ſamin tobe trew, yat is ſpokin be God, and commandit to be ſpokin be the miniſter in his name, quho may nocht lie ? Or be quhat temeritie and ſuilhardines dar ze miniſtrat a Sacrament, nocht pronunceand ye wordis of Chriſte, to ye intent yat it ſuld be a Sacrament : ſen ze teche in wtheris places rycht treulie, yat without ye wordis of God commandand and promittand grace yairto na ſacrament can be maid ? Or quhou ſuld ye miniſter nocht haif intent to performe and perſyte that thing, yat he wirkis in ye name, and at ye command of God ?

26. *Of ye names Sacrifice, Preiſt, and Altar.*

Matth. 19.
Luc. 18.
Mar. 10.
Ro. 3.
Exod. 7.
1. Cor. 8.
Jo. 10.
Pſal. 81.
Jo. 1.
Apocal. 8.

Paſſim in
Exod. and
Leuit.

ALBERT to ws Chriſtianis be properlie ane God allane, ane King, and ane Lord : quha only be nature and eſſential ſubſtance, is guid, ryhteous, trew, and merciful, zit ye inexplicable benignitie of ye ſamin our God diſtributis and appropriatis in his ſcriptuir, ye ſamin names to his reularis and wtheris membris of Chriſtis myſtical body in erd, calling yame Godis, Kingis, Lordis, iuſt, guid. &c. And ſiklyke oure Saluiour Chriſte Ieſus being only our hie Preiſt, and only yat ſacrifice, quhilk fra ye fall of Adam, to ye day of iugement, takis away ye finnis of ye warld : And only ſiklyke yat Altar, vpon the quhilk the prayaris of all acceptit and hard be our heuinly Father, ar offerit. Zit ze miſknew nocht yat ye ſamin names war appropriat to the Preiſtis, ſacrifice, and altar, in the law of Moyſes, præ-

figuring only Christe Iesus yan tocum. The quhilk names Preist, sacrifice, and altar the Kirk of God hes vseit, sen the Apostolis days, for the minister offering, at Christis command, ye vnbluidy sacrifice of ye body and bluid of Christe, vpon the table of the Lord: quhilk thing ze misknaw nocht: albeit ze wink at the famin applauding to the tyme. Albeit we may bring intellable testimoneis theirow: zit for schortnes, we will adduce, bot a certane to zour memorie.

Dum altaria dæmonum in puluerem redigerentur, aram ignoti Dei ad consecrationem reseruari iussimus, &c. Sacrificium Deo creatori in ara offertur, non homini, nec Angelo. Martialis D. Petri discipulus ad Burdegalen. ca. 3.

Ego omni die sacrifico, non thuris fumum &c. sed immaculatum agnum quotidie, in altare crucis sacrifico. Philal. de B. And. in eius vita.

Ecclesiæ oblatio, quam docuit Dominus offerri in vniuerso mundo, purum sacrificium reputatum est illi. Irenæus li. 4. c. 34.

Noui testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens, in vniuerso mundo iam offert Deo. Ibid. ca. 32.

Nam si Iesus Christus Dominus et Deus noster, ipse est summus Sacerdos Dei Patris, et sacrificium Deo Patri ipse primus obtulit, et hoc fieri in sui commemorationem præcepit. Vtiq; sacerdos ille vice Christi verè fungitur, si id quod Christus fecit imitatur. Et sacrificium verum et plenum tunc offert (sacerdos) in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum Christum videat obtulisse. Cyprianus li. 2. epist. 3. M. George hay fy haist zow to recant. Loquitur de calice vino et aqua miscendo.

Christus de corpore et sanguine suo instituit sacrificium secundum ordinem Melchisedech. Aug. in Psal. 83.

Vouentur omnia quæ offeruntur Deo, maximè sancta altaris oblatio. Idem epi. 59.

Cùm Melchisedech Abrahamæ benediceret, ibi primùm apparuit sacrificium: quod nunc à Christianis offertur Deo, toto terrarum orbe. Idem de ciuit. dei, lib. 16. cap. 22.

Sacerdos ad altare Dei stans, exhortatur populum orare pro incredulis. Idem ep. 107.

In altari constituitur panis et calix. Amb. li. 5. c. 1. de sacr.

Sacerdos altari assistens pro vniuerso orbe terrarum, pro absentibus. &c. sacrificio illo proposito, gratias Deo iubet offerre. Chrysos. in Mat. ho. 26.

Siklyke we dout nocht yat ze misknaw the famin Fatheris, and all ye rest maist aunciant, commonlie to hef vseit the famin termes in all aiges,

Nota. as the Kirk dois at this præsent. And the Apostolis fiklyke to hef abstenit commonlie in yair writtingis fra thir termes in this significatioun, for the abolitioun of the Preiftheid, sacrifice, and altar in the auld law, and distincting the famin in the law of grace fra the wthir.

As the vseing of the famin names in al aiges sen yair days in vniforme consent manifestlie to ws persuadis. Quhy cal ze ws heirfor, for the vseing of the famin Papistis, and sparis in yat part, the haill kirk afoir ws?

27. Of ye ornamentis of ye Altaris, and ye Preiftis.

Gif the law of natuir ingraftit in our hertis reiofs in al cumlie and decent ordour, and ye famin nocht being aboliffit, bot confirmit be the Euangel :

1. Cor. 14. And sen S. Paull also commandis al thingis to be done honestlie and eftir ordour in the kirk of God : quhat haif ze for zow, to affirm all the vestimentis and ornamentis in the hous of God, specialie on the Altaris and ministeris, in tyme of the diuine offices, to be superstitious and idolatrical? Specialie sen we may preue in the primitiue kirk fiklyke ornamentis to be bene vseit, nocht commandit in ye new testament. **Salamon** also commanding ws naways to dimit the law of our mother, quhilk is the kirk (sen be it na thing is promulgat, bot aggreing with Godis word, and profetable to the out setting of the famin) na mair, yan we suld nocht heir the præceptis of our fathir, quhilk is, God.

Prouerb. 1. and. 6.

28. Gif it be lesum to vse ony prophane coupis at yis sacrament.

SEN ye weschelis and ornamentis appropriat to ye seruice of God, suld nocht be prophanit in wthir commoun vseis : as the feirfull exemple of Balthazar preuis maist planelie : Quhy hef ze wappit down al ye affixit tabellis of ye Lord, be al aunciant fatheris afoir our dayis callit altaris, togiddir with ye font of Baptim, and vseis zour tabillis baiffinis, and coupis, furth of ony prophane taueroun? Wil ze haif ye sacramentis of grace in ye new law, of les dignitie and honour, yan yais war in the auld : for ye abusing of the weschelis of ye quhilkis, the grete King Balthazar wes sa feueirliie puniffit?

Daniel. 5. A sacrilege.

A prophane impietie.

29. *Euiry guid Christiane man is a king, and a preist, and quhat is meanit thairby.*

ALBIT we acknowlege be the scriptuir of God, yat al iust man in ye kirk of God, quha subdeuis his concupiscence and lustis to the diuine law, is a victorious king, and preist also spitualie : Nocht yeles we demand zou, gif Apoc. 1. 1. Petr. 2. be that titill euiry man (albeit he haif wit, and pissance yairto) may iustlie be a king to ministrat iustice ? Gif ze say, Na : quby allow ze, and pro-uokis also, the proueftis and ballies of euiry burgh (quhome we can nocht call Magistratis propirlie, as ze do : sen yai ar nocht principalis in a fre citie, as wes Rome, to mak lawis bot fuld be Subitis to our Souerane La- Quhow yai prouoke yairacoleris to vsurpe auctoritie. dy) to baneis Christianis and trew Scottismen fra yair roumes and posses-siones, confisk yair guidis, put yame to the horne, and condemne yame to the dethe : for breking only of yair actis and decreis vnknauin to our So-uerane Lady, or hir Maief. prædeceffouris ! sen yai haif only pouer to punishe yair awin comburgeffis in an.viij.s vnlaw or fiklyke.

30. *Gif ye subditis may violentlie compel yair Princes to religioun.*

GIF the peple of Israel vnder ye Idolatrical kingis in Babylone, wes nocht commandit be God, to resist ye saidis Idolatouris, or be ony violence to Hiere. 27. remuif yame fra yair errour, bot to obey yame, suffer yame, pray for yame, and serue God in yair awin religioun : And Dauid being vnctit king of Baruch. 1. Israel, wald do na violence to king Saull yan being repellit and reprobat of 1. Reg. at lenthe. God, and persuitand ye said Dauid iniustlie to ye deth : bot sufferit him to rage in his furie, fleing onlie fra his violence, for the honour yat he wes a king. Also we reid nocht yat the Apostolis or ony of the catholik reli-gioun euir puniffit in body or geris the infidelis, quha had nocht refflaut the religioun of Christe, albeit yai chastifit the apostatis relapsit fra ye trew 1. Tim. 1. fayth anis refflaut. Bot quhou the trew Christianis wes scharpelie per-suitit and iniustlie puniffit and oppressit be ye Arrianis and wthiris here-tikis and apostatis the exemplis ar ouer patent. Quhat auctoritie heirfor Reid Athanas. and Nice-phor. haif ze for zou to comptrol our Souerane Lady, and compel hir Maief. to refflaue zour priuat opinioun of materis in religioun vnknauin to the haill

Christiane kirk afoir yir days : and as zit nocht reffaut be ony Christiane King at yis præsent? For zour selfis knauis Ingland, Denmark, and Ale-mannie except sum Caluinistis and wtheris strange sectis, prætending re-formatioun alſua by the Romane kirk, to diffent in mony heidis fra zour doctrine.

31. *Of obedience to our natie Souerane Marie.*

THINK ze nocht our maift noble, humane and gentil Souerane hes ſchawin
 O humane, hertly, gentle, and wyſe Souerane.
 hir ſelf mair yan king Daudis trew dochtir, quha in that caſe diffenting fra the counſel of maift Chriſtiane princis, wald fle all occaſioun of tribl to be done be violence of men of weir and ſtrangeris, nocht to a king, quha ſumtymes wes hir maifter, as wes Saull to Daud, bot to hir awin ſubiectis, vſurping (as Chriſtiane Princis hir G. nerreſt freindis thocht) hir Hienes auctorite in prætending ſa to reforme religioun in hir abſence : wald ad-venture hir Hienes awin perſoun, by counſell and exhortatioun of maift noble princis hir G. neir couſingis, and vndoutit freindis, in the ſtormie ſeis, throu euident perellis of vnfreindis, and præſent hir ſelf to yis Realme maift humblie, nocht as a Souerane, bot as a ſubiect, or erar hertlie mother, haifand compaſſioun of hir tribulit ſones : obiecting hir Maieſt. to maift extreme perelis, to ye intent, yat hir ſones maift deirbelouit ſuld hef bene deliuiirit frome all perel : albeit yai had maift fuleſchellie in ane furius rage, obiectit yame to ye ſamin : and in ye mein tyme nocht intendand to ye puniſment of ony cryme with rigour, committit be zouris, in hir Hienes abſence : bot labouris maift diligentlie for Godlie concord in the realme, and dew obedience to the auctorite, but the quhilk ye wthir may no ſtand : committand alſo libertie of conſcience to zouris in religioun (quhilk only in the beginning of ye tumult yai deſyrit) and yat by ye conſuetude of al Chriſtiane princis vſeit to yare ſubditis, quhill ordour be tane yairin, be ye thre eſtatis of the realme. Think ze nocht yat yis grete humilitie, gentrice, and ſingular humanitie iunit with wiſdume of ſik excellent zour natie Souerane, ſuld mollifie to humill obedience, ye hert of ane trew Scot, albeit it war forgeit of irne or ſteill? Giſ ze think ſua with ws (as is zour dewtie but dout to do) quhy exhort ze the ſubiectis ſa

The common proverb is ouer trew, Lat ye ſow put in ane ſute, &c. Thairfor ſaythful man, reſiſt the auld ſerpent, yat he enter nocht his heid.

feruentlie to rebelloun against hir G. except sche leue the ordour and catholik opinoun in the Sacramentis of Christe Iesus vniuersalie reffaut, and mak a monstuous Idoll of zour Maister Calvin : adheirand only to his priuat opinioun, vnknawin to the world afoir yis præsent? Gif ze can nocht preue zour doctrine in the controuerfies now præsent amangis ws, tobe vniuersalie reffaut : quhow can ze but schame bable in zour beleif, *The haly Kirk vniuersal*? Or quhat proffettis zow yat part of zour beleif : sen ze ar as bund Slauis, addicteit to zour awin priuat opinions iugement, contrare the mynd and auctorite of the famin kirk?

Note Reidar.

32. *Gif in the Mefs be ony Idolatrie.*

AND gif it fall pleis our maist excellent Souerane, to ye intent to saif zouris fra vter ruine (as yair is na dout of hir G. guid mynd yairto) to permit zou safer as Godis æternall word sufferis in the Mefs, aganis the quhilk ze schaw zour selfis sa coniurit inimeis : as for exemple yat yai be na preist nor minister admittit yairto, bot sik, that may instruct the peple be hale and syncer doctrine, and guid exemple of haly lyfe : and that yai be daylie mony to communicat with the preist sacramentalie, gif yai may be had, and that vndir bayth the kyndes, gif it fall pleis the vniuersall kirk, to keip that vniformitie : sua ze condemne nocht of superstitioun, or Idolatrie, a Christiane man, minister or wthir, quhen he may haif na communicantis with him to reffau the famin Sacrament him allane, be exemple of Serapion in the tyme of the martyris, and the haill kirk in our days. Quhat haif ze for zow, to hald the Mefs idolatrie, or yairin ony superstitioun? Gif ze deny Christis humanitie be reffoun of ye inseparable coniunctioun yairof with his diuinitie, tobe adurnit : ze ar alrady confundit be the exemple of the thre kingis, quha adurnit him in the crib : and be exemple of wthiris also in the Euangel. Gif ze deny the real præfence of Christis body maist blissit in ye Sacrament : ze dissent fra the scripturis, and haly kirk vniuersall, and als fra the fegregatioun of all heretikis afoir zow and zour maisteris, to wit, Oecolampadius, Zuinglius and Calvin : except Berangarius and his, as ze knaw præsentlie ye Lutheranis in yat part, tobe zour manifest aduersaris. Gif ze deny Christe tobe adurnit in

Thair is na dout bot al trew Christiane will do all that may stand with Godis plesuir for an vnite in ye kirk.

Euseb. eccl. hist. lib. 6. cap. 34.

Luc. 2. Mar. 15. Ioan. 9.

^aIn Ps. 98. ye Sacrament. (sen we adurne na vifible nor fenfible figne yairof) Quhy
^b1. cor. 10. condemne ze nocht ^cS. Auguftine for an heretik and ^dChryfoftome fiklyke
^eAmbros. de spir. Sancto
^fll. 3. ca. 12. with wthiris of yair aige, quha ernestlie accuifis ws of fin, gif we adurn
 nocht Chrifteis maift haly body in the Sacrament?

33. *Gif Iohne Knox be lauchful minifter.*

Ro. 10. SEN we reid, that nane fuld tak the honour of miniftratioun of Godis
 Heb. 5. word, and Sacramentis on him, except he be lauchfullie callit yairto, othir
 As Moyfes and ye be God immediatlie, or be man haifand pouer to promote him yairto: and
 apostolis. Luce. 1. sen we reid nane callit be God only, except fik as schew yair pouer geuin
 Ioan. 1. yame be him, be pouer ^{*} of the fpirit, or in fignis and wonderis. Heirfor
 Esa. 40. gif zow, Iohne Knox we fay, be callit immediatlie be God: quhare ar
^{*} At yis place weil obacuir (as God bade) Io. K. maid zour merwelis wrocht be the haly fpirit? for ye merwelis of woltering of
 a fel farde, to his gloir Realmes to vngodly feditioun and difcord, we adumbre nocht tobe of
 ze wate. his giftis. Bot gif ze be callit be man, ze moft fcaw yame to haif lauch-
 Act. 18. full pouer yairto: as the Apostolis ordinat S. Paull and Barnabas, albeit
 1. Tim. 4. chofin be God afoir, and ya fiklyke wthiris in ye fourtein of ye Actis:
 2. Tim. 1. and as S. Paull ordinat Timothe and Tite, geueand yame pouer and
 command to ordour wthiris: quarein apperis the lauchful ordinatioun of
 minifteris. Zour lauchful ordinatioun be ane of yir twa wayis, we defyre
^{*} And yat to zour grete schame brother. zou to fchaw: sen ze renunce ^{*} and eftemis yat ordinatioun null, or erar
 wickit, be ye quhilk fumtyme ze war callit Schir Iohne.

34. *Gif Iohne Knox be nocht lauchful Bifchope, quhow can yai be
 lauchful ordinatit be him.*

Tit. 1. GIF he can nocht fchaw him felf a lauchful ordinat Bifchope (nocht only
 a Preift or inferiour minifter) quhow can ze fuperintendentis, or wthir
 inferiour Precheouris, electit and ordinat be him, nocht haifand pouer
 thairto, iuge zour felfis tobe lauchful minifteris in ye Kirk of God?

35. *Quhy ar nocht ye Lordis and wtheris, lauchful ministeris, as Iohne Knox, and his complices.*

GIF Iohne Knox and ze affirmis zour selfis lauchful be reffoun of zour science, and that ze ar permittit always, gif ze be nocht admittit be yais Kirkis, quhome ze serue. Quhy hef ze prechit manifestlie a gret errorr and schisme in zour congregatioun, contending with twith and nail (as is ye prouerb) fum Lordis and Gentilmen to hef gretumlie failzeit, ministrand zour communioun in tymes bypast to thair awin houshald seruandis and tenentis? Sen ye Lordis and Gentilmen being men of science, be thair awin iugement, in yat case wes permittit be thair saidis seruandis, to that office: quha affirmis yame selfis tobe a Kirk of God.

Heir Ioh. Knox be his awin sentence aganis wtheris, is fast tedderit in ye girn.

36. *Gif ye ordinatioun of ministeris be a sacrament.*

QVHY deny ze ye ordinatioun of ministeris to be a Sacrament in Christis Kirk? Sen zour grete Maister Caluin grantis in zour contrare, with mony wtheris new writtaris in Alemannie. Qubidder hes it ye visibile signe, videlicat, ye impositioun of handes, the promissis of God with the command (quhilkis thre only ze think necessare to a Sacrament) expressit in scriptuir or nocht?

Cal. in instit. de Sacrament. Ibidem de ordine ecclesiast. There is na thing mair plane.

37. *Of vnqualifeit ministeris.*

Ze allegand zour selfis, to reduce ye ordour in religioun according to the puritie of the writtin word: and nocht misknawing also, yat ye grete decay of ye sincere religioun is, ye electioun and admissioun of ye vnqualifeit and vnable ministeris, as we confes with zou, yat yis lang tyme ye maist part to hef bene admittit, mair throw auarice, ambitioun, or wthir carnal affectioun (and yat in punisment of the peple, yat God sa sufferit) nor for godly leirning, or wtheris guid propirteis requirit in a minister: and yairthrow specialie all misfordour or abuse, yat iustlie can be allegeit maist cheiflie to hef sprung. Quhy admit ze tobe zour Precheouris and ministeris in findry places zounge childring, of na eruditioun, except ye reiding

A dum pastor or a vicious, is a sair scourge on the peple: as is ye fals prechour.

- of Inglis and small entreffis in grammar, of na experience, nor zit haifand præminence by wtheris of godly leuing : except ze call yat godly, to couet a fair wyfe, and ane fatt penfioun, by ye lawis of ye monastik lyfe, quhilk
1. Tim. 3. findry of yame hes professit? Sen S. Paull techis, yat men in this vocatioun, by mony wthir godly propirteis, fuld nocht be zoung of leirning, and godly exercife always : bot potent to exhort and teche in helthful doctrine and potent to repreue and conuiet ye gainfayaris of ye famin.
- Tit. 1.

38. *Of a new ordour of eldaris.*

1. Pet. 5. SIKLYKE fen be ye name of eldaris in ye new testament expresse is meanit
1. Tim. 5. Bischoipis and Preiftis, quhilkis laft names ye Apostolis vseit nocht (apper-
antlie to ye intent yat yai fuld nocht be estemit of yai fort of Preiftis and
Bischoipis of ye auld law) quhois office is expres to preche and ministrat
ye sacramentis. Quhy inuent ze in zour Kirk a new ordour of Eldaris,
quhome ze discharge to vse ony of the offices forlaidis? Silklyke quhy
committ ze to ye laidis eldaris yat office, of ye quhilk ze haif na pouer :
to wit ye office of a ciuill magistrat, quhilk pertenis only to an Emperour,
or King, or lyke public perfones, or to quhome yai cheis conforme to our
Saluour sayngis : Geue to Cæsar, yat pertenis to Cæsar, and fiklyke say-
ing to Pylat : Yow wald haif na pouer ouer me, except it war geuin ye
frome abuif, quho hald his pouer of the Empriour. Quhy sua tak ze fra
ye eldaris : quhilk is yair dewtie and office, and geuis yame, quhilk per-
tenis nocht to yame, nor zit ze haif pouer to geue yame?
- Note.
- A confu-
sioun of or-
dour and
auctoritie.

39. *Of ye Pape, and gif a superior fuld be amangis ye Bischopes.*

- SEN naturalie be Godis prouidence amangis fowlis, fischeis, and beiftis, in euery cumpanie is ane principal, as it war superiour : and fiklyke amangis men in euery Realme, is nocht only ane King or Quene, to quhome all obeys : bot also in euery prouince, schyre, citie, and hous, is ane principal or superior, as yair is in euery craft almaist, ane decane. Quhy fuld it nocht be sua in ye Ecclesiastical state, amangis ye Bischopes, wtheris Paf-
touris, and minifteris? Sen in ye law of Moyfes God prouidit ane hie
- Deut. 17.

Bifchope, quhois fentence in controuersie of religioun, the peple fuld follow vnder the pane of dethe? We can nocht be affuirit of na fcriptuir, yat ze allege, bot S. Petir had ye famin pouer geuin figularlie and feueralie to him by ye reft, and aboue ye reft of ye Apoftolis : as we ar at yis præfent perfuadit, be yir wordis of oure Saluour. *Simon Iona diligis* Io. vii. *me plus his ? &c.* *Pafce oues meas, &c.* And that all the reft of the Apoftolis wes numerat amang the famin oues, it apperis till ws in yir wordis : *Omnes vos scandalum patiemini in me in nocte ifta : quia* Matt. 26. *scriptum eft, Percutiam pafstorem, et difpergentur oues gregis.* And in an wthir place Petirs actorite aboue yame : *Ego rogauì pro te Petre, vt non deficiat fides tua : Tu verò conuerfus confirma fratres tuos.* Quhilk pouer he apperis planelie to hef exerceit amang ye Apoftolis takand ye Act. 1. 2. 3. fpeche on him fpecialie in all conuentionis : albeit he fufferit S. Iames Act. 15. Bifchope of Hierufalem, to pronounce a fentence at his awin Kirk, in his præfence. And gif ony be fuperiour : quhy fuld nocht ye fucceffour of Petir? Knew ze nocht yat all ye aunciant Fatheris attributis mekle to ye Kirk of Rome by wtheris Kirkis : and alfo ye general counfelis quhilk ze appreue? As for exemple ze knew yat S. Auguftine confirmis his doctrine fpecialie contrare ye Donatiftis : yat neuir ane of ye Bifchopes of Rome till his days (citand thair names to ye numbere aboue .xxxvj.) throwit wthirways nor he did, contrare ye faidis heretikis. Gif ze affirm ye Pape to be ye Antichrifte : will ze nocht fchaw of quhat Pape ze mein, gif ze fpeik of ye Romane Pape? or quhiddel vnderftand ze be ye Pape, all Bifchopes? for be yat name we reid ony Bifchope to hef bene decorit : as S. Hierome writtis to S. Auguftine Bifchope : *Hieronymus Præfbyter beatiffimo Papæ Auguftino S.* Gif ze had ye Bifchopes of Rome Antichriftis be reffoun of ony wice (quhilk we intend nocht to defend) quhilk of zow is but wice, caft ye firft ftane at yame. Gif it be for ony doctrine contrare Chriſte, fchaw it in fpeciall (we pray zou) yat we may fle frome it.

Of ye name
Pape.

40. *Of ye ſacrament of pennance.*

QVHY deny ze the Sacrament of pennance? and quhy necleſt ze to vſe at

ye leift ye absolutioun of ye minifter afoir zour communioun always? Sen ye Apostolis wes institut be our Saluour with sick solennitie in that part of thair office, yat eftir his resurrectioun, he blew in yame, sayand: Re-
 Io. 20. faue ye haly gaift. Quhois finnis ze forgeue, yai ar forgeuin: and quhois finnis ze retene, yai ar retenit. And quhy diffent ze frome ye maist part of Allemannie in yat part?

41. *Of contritioun, confessioun, and satisfacioun.*

QVHY affirm ze yat contritioun, confessioun, and satisfacioun, ar Papifticall inuentionis, and callis ws Papiftis for ye vseing yairof: and callis nocht Cypriane and ye Kirk sen his days Papiftis: quhois doctrine in yat case we follow, as collectit and euidentlie deducit of scripturis?

42. *Of confessioun.*

GIF ze condemne confessioun to be maid to ye Preist of special faltis: quhow can he absolue, conforme to the word of God, sum of thair finnis, and retene wthir nocht absoluit, gif he fall miſknew the fin? Or quhy
 Io. 20. call ze it Papistrie, sen ye said Martyr Cypriane witneſſis it to haif bene in
 Cyp. serm. de lap. ye Kirk of God in his days: and wtheris ſiklyke aunciant Fatheris eftir him?

43. *Of contritioun.*

OR quhy call ze contritioun Papistrie? sen na man can haif forgeueance of his finnis, except he repent with intentioun of amendiment of lyfe, as
 Lu. 13. our Saluour techis: Except ze do repentance, ze fall all peris?

44. *Of satisfacioun to God.*

QVHY hald ze satisfacioun Papistrie? sen Cypriane with mony aunciant Doctouris oft inculcatis yis terme in yair writtingis, to the sentence vseit and refaut at this præsents in ye Kirk? Miſknew yai trew ze, ye ſatif-
 Serm. de laps. et passim.

factioun and redemptioun conquest till ws be Iesus Christe, as ye full
ransoun to the Father, for the finnis of all the world? Bot yis we think Note.
ze wil not say: for misknawand yat thing only: quhou culd yai be Mar-
tyris of Christe, yat is witnessis of ye veritie? And zit yai speik and yat
be euident scriptuirin, of a satisfactioun requirit of our obœdience: as to
turn to God in murning, fasting, prayar, and almus deid, with fiklyke
worthy fruitis of pennance, sa oft inculcat be our Saluour and ye Apostolis
to ye Iowis, with fik dolour and hauines quharof S. Paull speikis, 2.
Cor. 7. Gif ze admit nocht satisfactioun on yis maner tobe maid to God,
and nocht to man only: quhou vnderstand ze yir scriptuiris, Cheritie 1. Pet. 4.
coueris the multitude of finnis: Turn to me in all zour hert in fasting,
fobing and greting: Geue almus, and all falbe clene to zou: And yat Luc. 11.
Daniel says to Nabuchodonosor, Redeme thi finnis with almus deid. with Daniel. 4.
mony fiklyke places?

45. *Of satisfactioun to men.*

We desyre zou to schaw, gif ze think it necessar to a pœnitent, to the end
he get remissioun of his finnis fra God, yat he mak satisfactioun to his
brothir at ye leift, infafer as he hes offendit and rubbit him of his geris or
honouris: gif it be in his pouer? Gif ze dissent fra ws, sayand, Na: the
scriptuiris ar ful of testimonies in zour contrare, as thir:

Quha luuis nocht, remanis in dethe.

1. Ioan. 3.

Quha is nocht iust, is nocht of God.

Matt. 7.
and 5.

Departe fra me all ze wirkaris of iniquitie.

Quhen thow offeris yi gift at ye altar, and remembiris yat yi brother hes
ocht aganis the, leif yi gift afoir the Altar: and pas and be reconcilit with
yi brother: and syne cum and offir yi gift. Quha luuis nocht his brother,
quhome he feis: quhow fall he luue God, quhome he feis nocht? Can a
man luue his brother, sa layng as he nocht only, nocht helpis him in his
mistar, bot contrarie opressis him be violence and fraud: quhilkis all to
our purpose S. Augustine concludis in yir wordis, Sin is nocht forgeuin
(says he) except it quhilk is tane away, be inistorit? Gif ze grant with ws
yat it is necessare: quhy ministrat ze zour communion to fik persones,

Iosue. 7.

quhome ze knew perfytlie to hef intromittit violentlie, with wthiris mennis poffeffionis, and als rubberie of the kirk guidis : nocht only of monafteriis, quhilkis ze imaginat to hef bene idolatrical, bot alfo of Bifchopis faitis and paroche kirkis, but ony repentance, fatisfactioun, or intention of amendiment : quhilk thing ze man othir grant tobe intromiffioun with idolatrical geris, and fua yame and it tobe burnt togidder, be ze law of God, as efter fal follow : or ellis tobe facrilige war, yan commoun thift. Of ye quhilkis it follouis confequentie, yat yai hef failzeit haelie cumand to ye communioun, but reftitutioun of wrangous geris, or intention to yat ilk : and ze fer hauiar, quha miniftrat ye Sacrament (gif we may fua call it with zou) to ye vnuorthy : knawand yame in yat eftate.

46. *Of twa partis of pennance, neulie fetfurth.*

Ioel. 2.
Luc. 11. 6.
2. Cor. 7.
Luc. 3.
Matth. 5.

THAIR being fa mony thingis requirit, to trew pennance or repentance : as fobing, mourning and teris, walking, fafting, prayair and almus deid : with abftinence for a tyme fra mony thingis wthirwayis lefum, hawy dolour for the foremer offenfis, with firm intent of renewing of lyfe yairffir with witheris worthy fruitis of pennance : and fpecialie fatisfactioun to all men quhome we hef offendit : quhy hef ze fetfurth the faid pennance fa obfcuirle, appuntting yairto twa partis only, quhilkis ar fayth and renewing of lyfe, callit be zou refipifcentia : fen fayth is na mair a part of pennance, yan it is of ony wthir vertew, it being ye grund of al vertew : and be ye wthir name ye foresaidis propirteis of pennance ar ouer obfcuirle declarit. Perfuaide ze nocht heirby to mony vngodli proud præfumptioun, and vnfuir securitie of confcience ?

Na word
to geue ye
kow agane:
nor trew
dolour for
ye sin com-
mittit, &c.

47. *Gif præfumptioun vpspringis of the præmiſſis or nocht.*

WE defyre zow to maturelie confider, and anfuer till ws, quhiddir it cumis of zour licentious doctrine in nelecting and contemning yir thre partis of pennance abone fpecifit (as it apperis planelie till ws to cum) or wthirwyis : yat findry at yis præſent ar defcendit to fik beiffle ruidnes, and præfumptuous securitie of confcience, and fchamelis præfumptioun,

yat yai ar nocht efchame it, nocht to fatifie yair inferiouris or brethir, in yair deuitie of dettis or fiklyke : bot to mak mony maist large promiss and obliſſingis, knit with word, writt, walx and feil, als weill to superiour poueris (quhare yai dar) as to æquall and inferiouris : and nothir keipis nor intendis to keip ye famin : by ye noble and faythfull constancie of our noble Progenitouris, to ye blasphemie of Godis law, and to maist vile schame of our countre. Think ze nocht yat yis maist barber ruidnes, and maist beiftlie impietie of vnfaythfulnes to man, wald be spittit at be a Iow or an Ethnik, ze be the starkast theif in Riddisdale ? Or think ze fik per-fones tobe of Godis elect, quha aucht to persuaide yame felfis be certitude of fayth (as ze teche necessar to beleue) tobe of the prædestinat fones of God ?

Note, and
eschew.

48. *Gif concupiscence in the regenerat, be damnable fin.*

SEN it is writtin, yat quha ar borne of God or regenerat, finnis nocht : 1. Io. 3. 5. and yat we ar weschin fra our finnis, sanctifiit and iustifiit : and also yat 1. Cor. 6. Christe clengeis his kirk (of ye quhilk we ar membris) be the lawar of Ephes. 5. regeneratioun in the word of lyfe : Quhy teche ze yat ye concupiscence left in ws eftir regeneratioun, for our humiliatioun and exercise, is damnable fin ?

49. *Of Confirmation.*

SEN ze see ye Sacrament of confirmatioun sa expresse vseit be ye Apostolis. Act. 8. 19. And affirmit be Hierome and wthiris Doctouris, yat it fuld be ministrat be the Bischoipis only : quhy esteme ze it a thing of na importance : and bot a Papistical superstitioun ?

50. *Of extreme vnctioun.*

SEN yat ye Preiftis of ye kirk fuld cum to ye feik, vnct yame with oill, and pray for yame : As our Saluour techis tobe his Godly will, be the mouth of S. Iames : quhy put ze it out of the vse of Christianis, and nocht Iacob. 5. only depriuis it of ye name of a Sacrament ?

51. *Of Matrimonie.*

QVHY put ze Matrimonie furth of ye numbere of Sacramentis : sen it is callit in ye scriptuir a Sacrament. Will ze hald ye communioun tranflatioun fals becaus ye Greik text hes *μυστήριον*? Will ze nocht grant yat yai twa Sacramentis, quhilkis ze sua cal, ar *μυστήρια*. Mairouer is nocht Sacramentum in the Latin text, of als large significatioun, as ye wthir is in ye Greik? And al sua quhiddir gif Matrimonie hes ya thre propirteis, requirit be zow to a Sacrament or nocht?

Ephes. 5.
Daniel. 2.
Ephes. 1. 3.
Collos. 1.
1. Tim. 3.

52. *Gif ye perfones separat for fornicatioun may mary wthiris perfones agane, ye athir being on lyue.*

QVHAT haif ze for zow, that a mariit man or woman leuand ye wthir for caus of fornicatioun, conforme to ye scripturis, may mary an wthir perfoun, ye first party being on lyue? Sen S. Paull, techis yat a woman is subdewit to ye law, fa lang as hir husband leuis : and also he geuis ane expres command to ye innocent woman dimittand hir * husband, to remane vnmariit, or tobe reconcilit to hir husband?

Ro. 7.
* Zea, being an adulterar.
1. Cor. 7.

53. *Gif ye harlotis, for quhais caufs matrimonie is violatit, or adnullit : may mary wthiris.*

ZE knawand haly matrimonie being fa erneslie commandit, indiffobublie tobe keipit, except for caus * of fornicatioun : quhat apperand reffoun haif ze for zow (we appele to zour conscience) to admitt it a Godly law to suffir an harlot in his wyfes tyme lyand with an wthir harlot : or a * preift, or vnmariit man, lyand with an wthir manis wyfe, for yat caufs the matrimonie tobe diffoluit : and the twa harlotis tobe zokit vp in a prætendit band of matrimonie maift honorable : as it is practisit be zow, of sum of our rennigatt preiftis, and wthiris as ze knaw?

Mat. 19. 7.
Mar. 10.
* and yat fra bed and buird only.
* In Glasgow.
O abominable practise.

54. *Of twa contrare lawis tweching mariage.*

MAIROVER quhow deliuer ze zour felfis of the perplexitie of yir twa contrarious lawis? to wit, yat an adulterar separat fra his wyfe for fornicatioun, hes na pouer be Godis law to mary agane, his former wyfe being on lyue: and on the wthir fyde ze permitt a man or woman, yat may * ^{* na wther excuis hes munkis, &c. to violate yair wov and promis to God. Nane is aa ignorant, quha seis nocht thame heir fetterit.} nocht leif chaff, to mary? Also quhiddir gif a man or woman being lang absent fra yair party, or haifand yair party impotent throw seiknes, or throw obstinat mynd nocht social, and zit may nocht, as ze teche, leif chaff, may mary an wthir in ye mein tyme? Gif ze say na, be reffoun of yair former promise and lue to yair party: quhy will nocht ze Chanounis, Munkis, Freris, Preiftis, Nunnis keip the famin reull, for ye lue of Christe zour spous, and promis maid to him?

55. *Gif Preiftis may mary efter yare promotioun.*

WE nocht ignorant in that part, of the scriptuiris and historiis, yat in ye 1. Tim. 3. primitiue kirk, of honorable men haifand ane wyfe, wes oftymes promotit to be Biscopes, Preiftis, and Diaconis: of ye quhilkis mony yairefter turnit yair wyfes in yare sifteris. And heirfor think we ye famin lesun as zit, with an vniforme consent. Bot quhare reid ze euir in the primitiue kirk, ^{Note.} yat men wantand wyfes, ye tyme of yair promotioun to yai offices, and eftir mariit but reпреif and punishment of ye kirk? Shaw ane exemple gif ze can?

56. *Gif ye Preiftis in ye new law fuld be als beutifull, as yai in the auld.*

AND siklyke S. Paull counfelit ye layt man and woman, to abstene fra yat vse of yair bodyis till wthiris requirit in matrimonie, for a tyme, that thai 1. Cor. 7. mot waik on prayar: quhat tyme is it, we pray zow, yat a guid Bischope, or wthir Pastour, fuld nocht waik on prayar, studie, or preching: and yat he fuld nocht be rady to ministrat ye Sacramentis? And gif ye Preiftis in ye law of Moyfes (quha in yat tyme behuifit to haif wyfes, for continuatioun of yair tribe of Leui: quha only of yair natioun wes appointit to be

Quhy ye
preistis un-
der ye law
had wyfes.

Ambros.
in .1. Ti-
moth. 3.
Orig. in
Num. ho-
mil. 23.
Hierome
*contra Jo-
uin.* lib. 1.
cap. 19.

Preiftis) abstenit fra yair wyfes all ye tyme of yair obferuance in the temple, and certane days afoir. Will ze yan, yat ye Preiftis, and minifteris of Christis Euangel, and Sacramentis yairof, quharein is miniftrat realie yai graces, præfigurat in ye auld law, quha continualie and dayly fuld waik vpone yair miniftratioun: tobe les beutiful, and of les cleinnes of lyfe, yan wes ye wthiris? And know ze nocht yat Ambrose, Origine, and wthiris pronounces planelie vpone yis fimilitude and conferrence, yat the Preiftis in the law of grace fuld leue in continual chafitit, fen yai fuld waik continualie vpon yair prayar, miniftratioun of the Sacramentis and fiklyke? Ze know yat Achimelech wald nocht geue ye fchew breid to Daid and his ffuandis, quhil he knew yat yai war clene fra al women thre days afoir. Gif fik honour wes hald to ye figuir: quhat fuld be hald to ye veritie, quhilk is Christis body, and bluid, daylie tobe refaut, or miniftrat in ye Sacrament be godly pafouris?

57. *Of ye wow of chafitit.*

Note.
1. Timot. 5.

QVHIDER gif it be lefum or nocht, yat men of perfite aige, haifand na lauchful impediment, to wow chafitit? And yat wow being complete, gif it be lefum yaireftir to mary, conforme to ye law of God, or nocht? Gif ze think yat yai may: quhow vnderftand ze yat place of S. Paul fpeikand of ye zoung wedowis, quha had wowit continence, yat yai had yair damnatioun for only willing to mary: becaus yai brak yair former promifs. And yis being trew of women: quhou can ze religious men abone fpecifiit, mary: and efchew alfo ye famin fentence? Gif ze allege yat ze wowit nocht: Of quhat mynd enterit ze in zour religioun? Or quhou fal ze defend zour felfis nocht tobe hypocritis, gif ze aftriçtit nocht zour felfis afoir God, to yat thing: quhilk mony ways ze profellit afoir man?

58. *Of ye faulis departit afoir Christes afcenfioun, and fen fyne.*

SEN fum of zour religioun affirmis ye faulis of ye fatheris, quha deceiffit in fayth afoir Christis afcenfioun, to hef entirit yan to the gloir æternal, as

the Martyris and wtheris iust hes done sen fyne: and wtheris of zou A grete schisme in ye new bande. techeis yat nothir afoir, nor sen fyne, quhill ye day of ye generall resurrectioun of thair bodyis, fall ascend thair: quhy cry ze nocht out ye ane fyde contrare ye wthir: or conuenis amangis zour selfis on ye ane fyde, and schawis zour determinatioun in the mater corroborat be euident scripturis? For of manly coniecturis or scripturis thrawin by ye resault vnderstanding yairof, to nothir of zour partis may we decline.

59. *Of Princis and Nobilis sepulturis.*

SEN ye Prophetis and Patriarkis in ye auld testament had fik cuir for yair honorable sepulturis: and commandit yat eftir yair deth, yair banis tobe cariit furth of ye cuntre of strangearis: And in ye new testament siklyke we reid nocht only of oure Saluiouris maist honorable and magnifik buriing, bot also of S. Iohne ye Baptift, and S. Steuin, with wtheris. And all this wes done, we ar affurit for ye honour of ye bodyis, in hoip of ye resurrectioun. We will nocht speir in aduentuir ze be crabit, gif ze beleue firmlie ye resurrectioun with ws? Bot sen ze aggre with ws in yat beleif: quhy hef ze dishonorit sua ye bodyis and sepulturis of the Princis of Scotland, and wtheris our noble Progenitouris, and wappit yair banis schamefullie furth of yair sepulturis: and maid also a filthy stable of beistis to strangearis vpone our maist excellent Kingis body, quha last deceffit? Genes. 24. 35. 49. 50. Exod. 13. Iosu. 14. Matth. 27. Mar. 6. Act. 8. Na Iow, nor turke wald hef playt yis padzeane, to yair eldaris. Gif ze allege ony occasioun of Idolatrie at ye saidis sepulturis: yat trifle is na excuis to zou, except ze grant zour selfis mair ruid and barber, yan euir wes natioun vnder heuin, ta tak occasioun of idolatrie, quhare nane is.

60. *Gif ye Kirk geris wes Idolatrical, and of ye intromissioun yairwith.*

WE effectiuoullie demand zow, gif ye vestimentis, chalissis, and wtheris ornamentis in ye Kirkis of Scotland wes Idolatrical, or nocht? Gif yai war nocht, quhy techit ze yame sua tobe, and burnt sum of yame in testimonie of zour doctrine? Gif yai var pollutit in idolatrie: quhy referuit ze ye best part yairof, vnburnt? Quhou can ze excuse zou nocht tobe punissit with Saull, quha sparit Agag with certane of his best guidis contrare Godis

1. Reg. 13. command? Quhow will ze defend certane of ye Nobilis and Gentlemen in Scotland, quha intromittit with ye saidis Idolatricall guidis, nocht tobe tane with ye famin geris togiddir with yair fones, dochtiris, horfs, cattell, and all thair insprayth, and tobe burnt in puldre, be exemple of Achan: quha committit only ye famin cryme (gif ye saidis geris wes Idolatrical, and fuld hef bene burnt, as ze hef techit) and yat mair lychtlie yan yai, fen he committit his cryme quietlie? Bot God forbid, gif it be his ple-four, yat ze be the caus of fa feueur iugement aganis our Nobilis. Quhow deliuer ze zow heirfor, of yis perplexitie: bot othir ze man confes zour ignorance and errour, or fik feueritie tobe exerceit, as said is?
- Iosue. 7.
- O schiris recant, and saif: ze ar bot men: it is na schame for sa grete a cause.

61. *Of ye best geris tane away and fauld, and ye werst referuit.*

THE said Achan being fa puniffit, for ye best geris intromittit be him: quhy iuge ze ye goldin and filuir chaliffis, and wtheris thingis of gold and filuir: welwot, filkis, and wtheris fyne clathis: bellis, sepulturis, of brace, leid, and fiklyke, yat geuis money: to hef bene pullutit with Idolatrie, and yairfor tobe destroyt, and nocht ye auld and ruin ornamentis, fklate, thak, and grof ftanis, rottin tymmir and fiklyke? Gif ze allege ye intromiffioun and difpositioun of ye saidis guidis, to hef bene contrare zour will: quhy techit ze nocht vnsentzetlie, contrare fik manifest sacrilege, and impietie? Or quhy admittit ze sic oppin finnaris, without repentance, and satisfactioun, to zour communioun?

Zea, ye cail-wyfe seis zow heir, bund fute and hand.

62. *Gif thingis dedicat to God, fuld be prophanit in wtheris vseis.*

GIF thingis anis dedicat and sanctifiit to God, fuld nocht be translatit and appropriat in wtheris prophane vseis, as the forsaid historie of Balthazar preuis: bot gif yai be dedicat vngodly to God, aucht to be sanctifiit in a mair Godly vse: be exemple of the incensuris of Dathan and Abiron: quhidder cumis it be zour* exhortatioun, or nocht? yat mony defyris ye Kirk landis anis dedicat to God, for sustentatioun of godly ministeris, puir studentis, and feble, and waik indigentis, tobe appropriat to ye croun, or to ye first fundatouris posteritie? Gif ze exhort yame nocht yairto: *

Leuit. xix.

Daniel. 5.

Num. 16.

* Ouer trew.

* Because zour awin bellis for-biddis zow, and inwy againe sum.

quhy cry ze nocht out vpon yair wickit confait, and als manifest sacrilege of wtheris : and aduertiffis yat ye Prophet incallis ye wrayth of God on yame : quha fays, Lat ws possheid be hæretage ye sanctuarie of God ?

Psal. 82.

63. *Of traditionis vnwrittin : and first exemple of certane solennit days.*

SEN ye Apostill S. Paull commandit in findry places his traditionis to be keipit, als weil ye vnwrittin, as ye writtin. And S. Augustine siklyke affirmis that to dispute of thai thingis vniuersalie obseruit, gif yai suld be keipit, or nocht : to be maist insolent madnes. Exemple he geuis of the zerly celebratioun of the Pasche day, of our Saluour ascensioun, and doun cuming of the haly gaist, onlyke manere zerlie to be celebratit. Quhy abolife ze ye solenniteis of ye saidis days with siklyke, and all wthir ordour of that fort vniuersalie obseruit : as zuil day, Circumcisioun, Epiphanie, Lentren.

2. Thes. 2.
1. Cor. 11.
Aug. ad Iac.
Aug. ad Iac.
Aug. ad Iac.
epist. 86.
he is blind,
yat seis
yame nocht
heir, re-
bellis to
Godis kirk.

64. *Of ye mixing of ye Lordis coup with wattir and wyne afoir ye sanctificatioun.*

ZE knawand yat our Saluour sched wattir and bluid in ye mysterie of our redemptioun, and yat ye Lordis coup with wattir and wyne to be sanctifiit in ye Sacrament is præfigurat in the auld testament in mony places, as Cypriane preuis maist largelie and erneslie : quho affirmis also that ye Lord commandit ws to mixt ye famin. Quhy detrect ze and rebukis ws catholikis for ye obseruatioun yairof. And will nocht blaw out zour indignatioun vpon ye Martyris, Cypriane, Irinæus, Fabiane, Euaristus, Alexander, Augustine, and mony wtheris Doctouris, quhome as witneffis of the veritie we follow in this parte ? Bot sen ze do nocht sa : appere ze nocht to schuit out zour malice contrare ws, and nocht contrare that quhilk ze had an errour ? And ar ze nocht contrare ye scriptuir, acceptouris of perfonis ?

Epis. 3.
li. 2.

Quhow
schameful-
lie puttis
M. George
Hay yis
sentence of
Cyprian.
effir ye
titill of his
buiik.

65. *Of the Sounday.*

GIF ze admit na traditioun vnwrittin : quhy ar ze sa bauld contrare zour

Be yir vj. doctrine, and manifest scriptuiris apperinglie also, to celebrat zour Sabbaoth
ques-
 tiounis fol-
 lowing al
 ye ground
 of yare doc-
 trine is
 doun in ye
 dirt : and
 yame selfis
 conuict of
 errour
 agains yair
 awin doc-
 trine.
 For al yir
 thingis
 nocht ex-
 preslie,
 writin yai
 appreue,
 for a tyme
 always with
 ws. Bot
 take tent
 to yair taill. day, with ws catholikis, on ye Sounday : and nocht with ye Iowis, on ye
 Saturday ?

66. *Of ye names, persones, and trinitie.*

MAIROUER gif ze will appreue na thing bot expresse writtin, quhou will
 ze anssuer contrare an hæretik denyand wickitlie ye Father, ye Sone, and
 ye haly Gaist, tobe callit godly and dewly, thre persones, and ye haly tri-
 nitie ? Alsua quhidder admitt ze and appreuis the famin names, or nocht ?
 And gif ze appreue yame : quhou establisze ze zour doctrine, sen yai names
 ar nocht writtin expresse in scriptuiris ?

67. *Of ye forme Gloir to ye Father..etc. in end of euery Psalme.*

QVHY vse ze to sing with ws Catholikis at ye end of euery Psalme : Gloir
 to ye Father, to ye Sone, and to ye haly Gaist. As it wes in. &c. sen yat
 godly forme wes only commandit tobe sounge, in yat place, be ye Pape
 Damasus : in ye rebuke of heretikis ?

68. *That infantis suld be baptizit contrare the Anabaptistis.*

SIKLYKE quhat hef ze for zou expresse writtin, to conuict ye Anabaptistis
 errour, denying that bairnis in thair infancie suld be baptizit ? For Ori-
 gene, Augustine, and also the Lutheranis lenis in this mater rycht wechty,
 to the Apostolik traditioun, and vniuersal obseruatioun of the haly catho-
 lik Kirk.

Orig. in ca-
 put. 6. ad
 Rom.
 Aug. lib. 1.
 de origine
 aet. ca.
 23.

69. *Of sa mony Euangelis, Epistolis. &c. in ye new testament.*

ALSUA quhat scriptuir hef ze for zou, to resaeue sa mony Euangelis, and
 Epistolis in the new testament, as ze do : and nane ma ? Gif ze allege ye
 vniuersall consent of all aiges sen Chrifte, and ye auctoritie of Godis Kirk,
 to appreue ye veritie yairof : as S. Augustine dois pannelie in ye famin ma-

Contra
 epist. Fund.
 cap. 5.

ter. Quhy refaue ye nocht the vniuerfal interpretatioun of the faid Kirk fen Christis afcenfioun, in all materis of controuerfie, and ordour tobe obferuit in vnitie and peace?

70. My copie heir wantis ane quaëftioun in yis place, anentis ye signe of ye croce : quhilk ye Reidar may haif in ye writtin copiis at hem.

71. *Of quhat traditionis we fpeik.*

We fpeikand of traditionis meanis nocht to compell ony man to refaue ony thing contrare ye fcriptuiris, nor zit yai ritis vfeit in diueris kirkis, albeit aggreing with ye fcriptuir : fer les heirfor fuperftitioun, or ony abuiffis onyways croppin in religioun : bot meanis be traditionis, the trew vnderftanding of the word of God : and thai thingis vniuerfalie taucht and obferuit, be all catholikis, fen the days of the Apoftolis. Bot giue ze appreue nocht ye famin with ws, bot inuentis a new fenfe yairof contrare the former mynd of our fatheris : and ftudijs fiklyke to abrogat, and abolife ye vniforme ordour in religioun, als weill of ye facramentis, as of wthir godly ritis, albeit maift cleirly aggreing with the haly fcriptuiris : and fpecialie yais vniuerfalie obferuit, be all catholikis, to yis our aige : quhow can ze excuifs zour felfis of ye impietie of fchifme and diuifioun, and fra manifest defection fra the Kirk of God, and nocht tobe ye werray Sones of the Antichrift, fawand fchifme and diuifioun in Godis Kirk, and contrare ye manifest fcriptuir and promifs of our Saluour : denyand, euir to hef bene an haly Kirk afoir zow ? And gif ze præfer zour awin witt and iugement to all wtheris (quhilk God forbid) feikand thairby a glorious titill, by the gloir of God : quha promittit to fend his Prophetis, Doctouris, and Euangeliftis to the confummation of his Sanctis : quhow fall ze nocht iuftlie be reputit (quhilk gracious God in zow mot ftay) ye childering of arrogance, and ye werray Sones of Belial ?

Note diligentlie
Christiane
Reidar.
1. Tim. 6.
it is writ-
tin, *Depo-
situm cus-
todi.*

72. *Of ye inuifible Kirk.*

Gif ze appreue na kirk, to ye quhilk ze may affent, except an imaginat in-

Note for
the lue of
Christe ye
auctour of
peace.
Mat. 18.

uifible kirk (quhilk ze hef begit fra Luther) quhilk wantis Eris to heir : quhow fall ze schaw zour compliant to the kirk, conforme to our Saluour command ? And gif it wantis toungis to speik, and handis to writt (as it man want of necessitie, gif it be inuifible) quhow can it be, as S. Paull

1. Tim. 3. techis it tobe, ye pillar and firmament of veritie ? Albeit ye elect of God ar knawin to him only : zit quhow can yai be inuifible to men : sen it be-
huifis yame tobe techit be men, refaue the Sacramentis be men ? or wthir-
ways quhou can yai be of Godis kirk ? Quhy inuent ze fik a terme as in-
uifible, nothir expressit in scriptuir, nor refaut be aunciant fatheris : and
settis ye famin furth as an article of zour beleif ? Will ze nocht confes,

Matth. 13.
1. Cor. 10.
Ephes. 5.

yat in ye kirk of God ar bayth guid and euill, expressit in the Euangell,
be ye similitude of quheit and fitchis, guid fischis and euill in ane nett :
fua yat ye guid in the battell throw tentatioun may fall, and ye euil throw
trew pennance, may ryse agane to grace ? Or quhiddir imaginat ze zour
kirk tobe inuifible, to mair esalie persuaue yairthrow an vnitie in all god-
liness ? Or (as mony supponis) to ye end yat ze and zour priuat opinioun
be nocht iugeit be men of superiour pueris ? Gif ze persuaue ony God-
lines or vnitie yairby : be quhat meanis, or maner we pray zow ? And
quhow can ze yairthrow, onyways eschew, nocht tobe iugeit of superi-
ouris of ye kirk ? sen ze neid obey yame in all Godlines : albeit yai in
thame selfis, be wickit : sen na puer is bot of God. Ferther gif God
prouidit amangis the Iowis an vndoutit ordinance, yat all dout and contro-
uerfie in religioun amangis yame mot be decidit : hes he les cuir of ws,
quhome he hes bocht alrady with ye precious bluid of his only Sone, fa
feruentlie commendand ws peace and concord, yan of yame : yat it may
be lesum to euery ane of ws, to adhere to his awin imaginatioun and phan-
tasie, but ony iugement or punisment of our superioris ?

1. Pet. 3.
Rom. 13.
Deut. 17.
Note.

73. Gif a woman may beir superioritie of a Realme, Prouince, &c.

Rom. 13. ZE nocht misknawand yat we all ar maist strytlie commandit in ye scrip-
tuiris, tobe submittit and obedient to ye hie pueris : of ye quhilkis we
1. Pet. 2. beleue our lauchful King, or Quene tobe Principal in ye ciuill estate, as
ye cheif Bischope in the Ecclesiastical gouernment : Quhy assent ze to ye

furthfetting of certane seditious buikis : quharein is denyit, that a woman may beir auctorite of ony Realme, Prouince, or citie ? Sen we reid maist Iudic. 4. godly women to hef had fik auctorite : as the prophetife Debora. We reid ye Quene of ye South, be our Saluour gretumlie commendit, for ye Luc. 11. vifing of Salomon. We reid fiklyke of ye Quene of Candace, quhois Act. 8. Eunuch⁹ wes baptizit be Philip. Quhare for flew ye wyckit Quene Athalia ye Kingis posteritie, and it had nocht bene ye law, yat a woman nicht 4. Reg. 11. beir auctorite : as fcho regnit feuin zeris ? Gif ze affirm yat a woman may nocht fucced to hir fatheris hæretable landis : Moyfes pronunceis planelie in zour contrare : admittand, and commandand alfua ye dochtiris of Salphaad, to eniofe but impediment yare fatheris hæretage in Iudæa. Num. 27. And quhat is ony Realme, or Prouince in Chriftianitie, bot as a part of Iudæa, be ye quhilk is fignifiit, ye haill kirk of God : profefling trewlie Note. Chriftie Iesus, fubdeuit to ane God, ane King, ane Lord, and ane Law ? Quhare mentioun is maid in ye fcriptuir, yat a woman may nocht haif do- 1. Cor. 14. minioun aboue man : is nocht yat meanit only, of a mariit woman, and 1. Tim. 2. hir huifband : except ze will euiy Lady in ye land, tobe fubdeuit to hir awin cuik, or horsboy ? Gif ze deny zow to affent to the faidis prophane buikis : quhy cry ze nocht out in zour prechingis, aganis fa manifest impietie, treffonable feditioun, quhilk alrady intendis extreme deftructioun of yis Realme ?

74. *Quhat cumis of the mifknawing of the Souerane, and Bifchopos.*

GIF ze can nothir affuir ws of zour lauchfull Bifchopis and wthiris mini- Note yis, fteris, nor zit knawis zour lauchful Souerane, quhome ze aucht nixt God *O gens sine capite.* maist humelie obey : quhow can ze affirm zou to haif a kirk : or defend zour conuenticulis fra a Babilonical confufioun, and Diabolical mifordour forefpokin be the Prophetis, to the wickit peple reprobat of God on yis manieir, *Sedebunt multos dies fine Rege, fine Lege, fine Principe, fine Sacerdote et Doctore, fine Sacrificio et Altari, &c.* Ose. 3. 2. Paral. 15.

75. *Gif the bodyis falbe all alyke glorifiit.*

Ha, ha, hald
yair. wald
ze confound
also ye or-
dour in
heuin?

IT being fa expresse schawin to ws in scriptuiris, that euery man fall re-
saue rewarde of God, conforme to his wirking in his body heir: quhy
teche ze yat euery body of the Iust in the resurrectioun falbe alyke beu-
tifull and glorifiit! sen the guidnes of God fall reward the hail man, in
body and faul: and in nocht in faull only. The difference of the reuarde
is mair expresse, yan we neid to proue the samin. As, quha sawis
scairlie, fall cheir schairlie: and as a sterne differis fra an wthir sterne
in brychtnes: sua falbe, says S. Paul, ye resurrectioun of ye deid.

2. Cor. 5.
2. Cor. 9.
1. Cor. 15.

76. *Gif all kynd of images and similitudes, be forbiddin be the secund command.*

GIF ze vnderstand be ye secund præcept, as ze distinct yame, na image
nor similitude of ony thing, tobe maid absolutlie: quhy permitt ze but re-
preis, the nobilis, and gentlemen of zour congregatioun, to haif images or
figuris, of beistis and fiklyke, in yair armi? And quhy beir ze zour selfis
gold, and siluer in zour purffis quhareupon ar images and figures? And
gif ze allege fiklyze tobe lesum, bot nocht tobe put vp in ye temple of
God: quhow wnderstand ze that part of the Scriptuir, quhar Salomon is
gretumlie commendit, for the biging of the temple of Ierusalem: quharein
he gart mak findry images and similitudis: as of the Angelis, Cherubin,
of lyonis, oxin, and wthiris thingis? Will ze haif the hail kirk of God of
les auctorite, yan wes Salomon him allane: quha bayth set vp images in
the temple of God, without the expresse writtin word of God? Gif ze
ansfuer heirin tweching the abuiffis, quhilkis we wald glaidlie war put
away, be exemple of ye brafen serpent cassin doun be Ezechias: quow
can zour ansfuer be of strenthe, or to purpose? or quou can ze, be
ressoun, condemne of Idolatrie all our elderis, for the vpsetting of images
of Christe crucifiit, of his martyris and of ye rest, mair yan Salomon?
Sen nothir of bayth intendit ony abusis eftir tocum yairof? And gif
ze abolise all thing yat is abusit: quhat thing sal ze leue nocht aboliffit?
nocht ye haly scriptuiris self: quhilk heretikis hes euir abusit, thrawing ye

3. Reg. 8.
6. and 7.
Reid that
place, and
be nocht
sclanderit:
nor zit
wickitlie
impute a
falt to ye
kirk of
God.
4. Re. 18.

famin in defence of yair fals opinionis : as did ye deuil and ye Iowis, con- Matt. 4.
Io. 19.
trare Chrifte.

77. *Gif we may incal ye sanctis to pray, for ws but Idolatrie.*

ZE confessing with ws, as we ar informit, yat all the membris of Christs
mystical body, quhilk is his haly kirk : ar defyrus and glaid also of ye
helthe and prosperitie of wtheris : and prayis to our heuinly father for ye
famin to ye indigent yairof : als weill ye Angelis and Sanctis in heuin for
ws on erd in yis battell, as ye godly on lyue for wtheris : bot ze deny yat Orig. in
Iob li. 2.
Chrys. ad
populum
Antiochic.
Homel. 66.
et in 1. Tes.
1.
Hieron.
in Epitap.
Paul.
we may incal the Angelis, and Sanctis in heuin to yat effect, but ye
cryme of Idolatrie : ane pronunceis vs manifest Idolatouris gif we sua do :
quhy condemne ze nocht of Idolatrie siklyke Origene, Chrysostome, Hie-
rome, Augustine, Basill with mony wthiris, quhome ze know to hef in-
callit ye sanctis afoir yame departit, as we do at yis præsents ? And gif ze
allege yat the sanctis heiris ws nocht : be quhat scriptuir preue ze zour
allegeance ? Know ze nocht yat ye Angelis ar blythe for ye weillfare of August. de
cognitione
veræ vitæ,
cap. 39.
Basilus in
40. mart.
* Mar. 12.
Luc. 20.
man in erthe ? And know ze nocht yat our Saluour pronounces planelie
yat ye sanctis departit heirfra, salbe * alyke and æqual to ye Angelis ? Or
quhow may ze affirm the Angelis and Sanctis, to be of les knaulege yan
the deuils, quhome ze grant to know our doingis ?

78. *Gif ony temporall pane, remanis to a penitent refaut to mercy,
and of prayer for yame departit.*

MAIROUER quhat scriptuir haif ze for zow, to affirm sa bauldlie : yat quhow Awa with
ye, Com-
munioun of
sanctis,
meane yai :
nother ws
frome heuin
be angel
nor sanct :
nor in erd,
be wit of
our forefa-
theris : nor
ye departit
be ws, wil
yai hef
helpit.
sone as a sinner is refaut in ye fauour of God to mercy, yat all temporall
pane is also dimittit to him : for ye quhilk caus ye fauldis of ye Christianis,
say ze, yat ar departit in grace : neidis nane of our prayaris, or wthir sup-
port. For othir yai depart in grace, and sua immediatlie to ye heuin : or
ellis in ye wrayth of God, and sua (as we grant with zow in yat case)
passis to ye hell. Bot quow wnderstand ze it, yat is writtin Num. 14. I
haif forgeuin yame according to yi word, says God to Moyse prayand for
ye peple. Nocht yeles it follouis of ye grete punisment temporall, yat nane

Num. 14. of ye peple yat passit furth of Ægypt abone .xx. zeris auld, fuld entir in ye
 2. Reg. 12. land of promissioun, except Iosue and Caleb? Quhow wnderstand ze ye
 13. 15. grete tribulatioun and scourge yat come to Daid and his hous, for his
 finnis eftir he wes ressaunt to mercy? Quhat meanis ye forrouful puni-
 4. Reg. 21. ment of ye hous of Manasses to ye fourt generatioun for his offences, eftir
 23. he wes ressaunt to mercy: nocht only in tyme of his wickit offspring: bot
 2. Paral. 33. also in ye days of ye maist godly king Iosias his oy, it is writtin: yat ye
 Hiere. 15. Lord wes nocht turnit fra his wrayth and indignatioun contrar Iuda for
 Note. ye finnis of Manasses? Ze grantand also yat in baptim all finnis ar for-
 geuin, confes ze nocht yat the miserie and ye dethe siklyke yat followis
 eftir to ye infant, afoir ony actual sin, is the temporal punishment for sin?
 Ro. 6. Sen S. Paull techis yat ye reuard of sin, is dethe. Gif we heirfor assuirit
 Heb. 12. be Godis word, yat he chastiss all sone quhome he ressaunt, limitatis nor
 Hiero. in 11. prover. determinatis nocht ye wisdum of God be our phantasie: quhen, quhare,
 Aug. in li- bro confess. or quhoumekle, heir, or efter yis, as it pleiss his godly fatherheid, iustlie
 in Enchi- rid. in lib. de ciui. dei et de verb. Apost. to puneis ws temporalie: bot with Hierom, Ambrose, and Augustine,
 Amb. de with the rest of Godis Kirk, prays, and delis almus deid for the faulis of
 obit. Valent. the faythfull departit: quhy cal ze ws heirfor Papistis? specialie, sen it is
 fratris, et Theodos. writtin yat it is a haly and helthful thing, to pray for yame departeit, yat
 2. Mac. 12. yai be saifit fra yair finnis.

79. *Of fasting at certane tymes.*

Exod. 24. FASTING in all aiges sa gretumlie commendit be God, as it is patent of
 3. Reg. 19. Moyfes, Helias, ye Niniuitis and also be S. Iohne Baptist and his disciplis,
 Ion. 3. practisit also be our Saluour self (quhois doingis till ws fuld be a reull of
 Matt. 3. 4. leuing, sa fer as we may follow) be quhome it wes forespokin yat his dis-
 Matt. 9. ciplis fuld fast in yai days, quhen yair spous, quhilk wes him self, fuld be
 tane fra yame: Quhiddir gif the kirk of God heirfor, obseruing, zerlie
 abstinence fourty days in the lentrene, and oukly on the fryday quhen he
 sufferit, and on wodinsday generalie in the Orient kirk, quhen he wes sauld:
 as maist commonly on the faterday in the Occident: wes guilty of Idolatrie
 or superstitioun yairthrow? Quhiddir gif ye primitiue kirk obseruit ye
 samin voluntarie, sen ya war maist seruientlie geuin at yat tyme to al godly

exercife, or be command of yair Bifchopis : trewith it is yat yai faſtit ye famin maift ſtriſtly, nocht only as it apperis, fra fleſche, bot fra wynis and al weill nuriffing meitis and drinkis : of ye quhilk faſting remanis now only, the memorial yairof to abſtene fra fleſche. Heirfor gif ye peple now being bent and prone to all licentious leuing, contemnis bayth ye les and ye mair : quhy exhort ze yame to brek yat ſmall memorie of abſtinence fra fleſche, ye tymes forlaid ? And nocht erar ſpurris yame to ye ſtriſt abſtinence maift godly of ye primitiue Kirk : nocht only for cauſe of ye common weil, as ze callit : bot for godly exerciſe : as ye Kirk vſeit ye famin befor ? Siklyke ſen ye peple ſuld obey yair ſuperiour in all leſum thingis : quhy cauſe ze diſobedience to yame in yis mater ? Sen Ioſaphat, King Saull, ye King of ye Niniuitis, with mony wtheris commandit ſiklyke faſting, and nane durſt diſobey : infamekle yat Saull wald hef ſlane his maift deirbelouit Sone Ionathas for breking the famin command : nocht wilinglie nor wittinglie, bot in ignorance ? Quhy obeyt ze nocht zour ſelfis, ye laſt lentrene tyme, zour Magiſtratis commandand, at zour deuife and counſel, abſtinence fra fleſche certane days ? Gif ze allege in yis mater, contrare ye faſting of ye Kirk, ye ſayngis of S. Paull : All thingis are clene to ye clene. And quhare he propheciis of ye hæretikis, yat ſuld forbid mariage and eiting of certane meteis. We think that abſurditie neidis na confutatioun, bot ye exemplis abone ſpecificit : ſen yai hæretikis are already cummin in ye primitiue Kirk.

Consider
ye historie
of Spiridion
objectit to
us catolika.
Trip. hiſt.
li. 1. ca. 10.

O worldly
wittit.

Ion. 3.

1. Reg. 14.

Note.

Tit. 1.
1. Tim. 4.

Nicholaus.
Manichei.
Tatiani.

80. *Of ye monaſtik lyfe.*

NA man of mein reiding doutand ye Monaſtik lyfe in ye primitiue Kirk to hef bene in grete exiſtimatioun : as ſindry werkis of Hierome, Auguſtine, Chryſoſtome, Baſill, and wtheris, in commendatioun thairof, may be ſufficient witneſſing : quhy reiect ze, and diſpyſſis ye famin indifferentlie as ſuperſtitious, or Idolatrical : ſen it hes the grund and deip ruitis in ye ſcriptuir, be exemple of Helias, Eliſas, S. Johne ye Baptiſt, and yair diſciplis : be exemple alſo of mony diſciplis of Chriſte, quha ſauld yair geris and landis at his counſel, yat yai mot be perſyte and follow him : and kaiſt ye prices yairof at ye diſciplis feit. For ye defrauding of ye

3 Reg. & 4.
Matth. 3.

Act. 4. 5.
Note ze
apostatis.

Matth. 19.
1. Timot. 5.
Note.

quhilkis, Ananias and Saphira wes strukin be ane word of Petir to ye deth. Feir ze nocht fiklyke punifment heir or hyne, tocum on ya religious perfones, quha now gredelie embrassis ye warld agane, be libertie of zour doctrine, quhilk afoir be Christis counfel yai had refufit? And that damnation alfo tocum on yame, (quhilk God auert throw his fpirit to repentance) quhilk S. Paull pronounceit vpone ye zoung wedowis, quha eftir yair wow, wald only hef mariit? Sen ye speciall pray, yat mony of yame huntis for, is an huir (as we zit vnderftand) cloikit be ye name of a wyfe. Ze misknaw nocht ye Monastik lyfe to hef ftand specialie in the renunceing of the warld, and plesouris of the body, nocht only fra vnlesum huirdum, bot fra marriage sumtyme to yame lesum : to ye entent, yat yai mycht yairby mair esalie waik on prayar and godly study : nocht refusing honest corporal exercife, be exemple of S. Paul, to sustentation of yair bodyis : Zit nochtwithstanding in our days ye famin wes abusit amang mony in idilnes and welthy lyfe, and cloikit with glistering ceremoneis of germountis and fiklyke, mair yan in trew religioun : quhy hef ze schorne away in this mater, the quheit togidder with the fitcheis? Quhy hef ze wappit doun the Monasteriis, and principal policie of this Realme : and counfelis the rentis thair of, iniustlie tobe appropriat to wtheris? Of the quhilkis Monasteriis euery ane be a godly reformatioun, besydes a cumpanie to waik on prayar, micht haif bene a college of godly leirning, to the support of pur studentis : and that to ye grete and necesfar commoditie of this Realme : quhare now apperis schortlie to cum extreme ignorance, and thairby, be reiding of erroneous Inglis buikis but farther knowlege, confusioun of all errouris. Gif ze allege the saidis monasteriis to hef bene pollutit with Idolatrie, and thairfor fuld haif bene destroyit : quhy hef ze nocht destroyt alfo to the ground (as ze hef done in a part) all Paroche kirkis, and Bifchopes faitis : in the quhilkis the famin thingis wes vseit, haldin be zou idolatrie? and quhat pouer haif ze to difpence mair in the ane, nor in the wthir?

81. *Of prayar at præscriuit tymes in ye Kirk.*

EFTIR yat we ar be our Saluour and his Apostolis, maift earnestlie com-

mandit to walk continualie but intermissioun, in prayar and thankfgeuing : Luc. 18.
Matt. 26.
1. Thea. 5.
1. Pet. 4.
and be exemple of our grete Lord forsaide techit, nocht only afoir and eftir
mete to thankfgeuing : bot to ye feruencie of prayar, knawing him to hef
prayt thryfe ye famin prayar, ye nycht he wes betrafit : and be Daniel Dan. 6.
also captiue in Babilone, turnand him to Ierusalem, and adurnand ye
leueand God thre tymes euery day : and techit fiklyke be ye haly Prophet Psal. 144.
and 118.
Dauid nocht only euery day, bot at mid nycht to ryfe, and euery day seuin
tymes to loue the famin Lord our God. Siklyke in the Apostolis days we
reid that certane houris wes appointit, as quhen Petir and Iohne ascendit Act. 3.
to ye temple at ye nynte hour of prayar : we reid fiklyke of ye magnifik
ordour and multitude of findry ministeris in the temple of God appointit 1. Par. 24.
be Dauid : Heirfor, albeit euery man suld pray willinglie : think ze nocht
yat ye Kirk of God institutit godly, yat prayaris, and louing suld be sounge
or red dayly seuin tymes, be able ministeris elect yairto ? quhilk thing, as
we vnderstand, ze can nocht be reffoun deny. Quharfor hef ze prætend-
ing bettir ordour in the Kirk than wes afoir, distroyt ye formair ordour
and prays only be ane persoun, in zour best reformit Kirkis, anis only
euery day ? and in mony places thryfe in ye oulk ? and in fer may nocht
anis in ye moneth ? we mein of the Kirkis pertening to the reformaris.
Gif ze allege in the formair ordour abuse or superstitioun throw ignorance
to hef aboundit (quhilk thing we excuis nocht) quhy trampit ze nocht thai
abuseis vnder fuit, and set vp yat godly ordour to ye awin syncere puritie,
bot hes brocht yat mater as fasting, and Monastik lyfe, to the mair licen-
tious libertie, yan afoir ?

82. *Of fre wil.*

QVHY hald ze ye catholik doctrine of fre wil of man, a Papisticall inuen-
tioun ? Sen all ye auld aunciant writtaris bayth Greik and Latin : affirmis
the famin tobe collectit maist eidentlie of the scriptuir : and nocht only
yai, bot also zour awin writtaris : as Bullinger and Melanthon, appreuis
ye famin. Will ze heirfor a man tobe, as a stane, hors, or mule ? Or mak
ze God the wirkar of all iniquitie : and to hef geuin his haly commandis

*Aug. de spi-
rit. et lit.
cap. 83.
Nemo ha-
bet in pote-
state quid
ei veniat in
mentem : sed
consentire,
vel dissenti-
re, proprie
voluntatis
est.*

Et ca. 4.
Sine libero
arbitrio nec
bene nec ma-
le uiuatur.
Matth. 23.
Act. 7.

to the intent, that man suld be damnit thairby : gif ze allege all thingis to-
cum of necessitie ? Gif man preuentit be ye grace of God, hes nocht yat
fredome of will to assent or dissent thairfra : quhow vnderstand ze yir
scripturis, and siklyke : Quhou oft wald I hef gadderit ye (says our Sal-
uiour to Ierusalem) and zow wald nocht ? And siklyke yat S. Steuin
says to the Iowis, ze haif ay gainstand the haly spirit ? Gif man hes na
fredome, as said is, to quhat effect gaif God his commandis to man, geuand
him terrouris of panis gif he transgressit ye famin : and sa mony large pro-
missis for ye obseruing of ye famin ? Was yair euir ony of ws quhome
ze cal Papistis, yat affirmit with ye Pelagianis, yat man estir the fal of
Adam, mycht of ye pouer of his frewil, do ony guid plesand to God, with-
out his special grace and help ? Nocht yeles man we nocht grant with
Sant Paull, yat wil is adiacent till ws ?

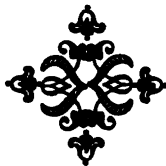
Ro. 7.

83. Of ye name *Papistis*.

Note for
godly vni-
tie.

QVHIDDER call ze ws of ye haly catholik Kirk, Papistis : be resfoun of ye
Bischofes of Rome in ye primitiue Kirk, of ye quhilkis yai war .xx. and
may maist constant Martyris of ye veritie, quhilk is Christe ? Or be res-
foun of ye Bischofes of Rome, quha has bene laitlie ? Gif ze cal ws Pa-
pistis for caus of ony new doctrine, vnknawin to ye primitiue Kirk, bot
set vp laitlie be ye Bischofes of Rome or wtheris : we to ye intent, that
we may cum to an vntie in all godlines, will, with Godis help, condes-
cend vnto zow, sa fer as we may but manifest errour, and in na point ad-
here to ony doctrine in religioun, or ordour in ye Kirk, setfurth be Papes,
Bischofes, or Kingis, yir thousand zeris last bypast : except it euidentlie
aggre with the exprefs word of God, ye trew vnderstanding yairof, vniuer-
salie setfurth afoir thai days : declarit till ws, be the vniforme consent of
the maist aunciant Doctouris, discussit and determinat be generall Coun-
felis, or vniuersalie obseruit and practisit in Godis Kirk. Nor zit allege
Doctour, Greik, nor Latin, quha hes writtin within yir thousand zeris for
the defence of ony thing now in controuersie, except in sa fer as thai ma-
nifestlie consent, wyth the doctrine of the former aige. Gif ze dissent fra

the doctrine approuin vniuersalie, and ordour setfurth in ye said former Kirk, sen the Kirk of God most be perpetuall, and in na aige euir mair ~~be~~ syncere in religioun, fulfillit and exornatit in godly leirning and integritie of lyfe, yan in yai days : haif we nocht iust cause, to imploir ye grace of God, and help of all Christiane Princis, tobe deliuerit fra zour furious tyrannie, maist Ethnik, and arrogant impietie ?



An exhortatioun to mature and Godly deliberatioun in ye premisses.

Note and
observe gif
yow wald
be a sone of
ye haly kirk
vniuersal.
Matt. 7.
Tit. 3.

1. Cor. 1.
Ephes. 4.
2. Thess. 2.

Note.

1. Cor. 8.

Sap. 1.

Note.

We being diligentlie, and also ftyitlie commandit be our Saluour and his haly Apostolis, to be war of fals Prophetis, to eschew the cumpanie of hæretikis, to fle fra all schisme and diuisioun, to walk in vnitie of spirit, in the band of peace : and to the end, that we mot mair esalie sua do : to keip that vniformitie of doctrine, of præceptis and traditionis geuin till ws, als weil be word and preching, as be writt : maist faithfullie promittis to zou to consent, and assist alsua, nocht only to ye tramping doun of Idolatrie, superstitioun, and abuisis in religioun, insafer yai be til ws cleirly notifiit : bot also to ye cutting away of ye apperand occasioun yairof, croipin in the kirk onyways, be warldly wickit men, be the spirit of auarice, ambition, or carnal affectioun. Gif ze schuit only at yis famin mark, as ze allege zow to do, (quhilk to intend vnsenzetlie, we pray the almychty maist merciful to illuminat zour myndis) we exhort zow in the bowelis of Iesus Christe, to descend in to zour selfis, and to hef confideratioun, yat as ze allege zou to be men of leirning, and witt : yat sua zour fatheris afoir zou hes bein men haifand indoutitlie the famin giftis : and as ze iuge the famin our fatheris (we mein specialie of the Martyris and maist aunciant Doctouris, about fourhundreth zeris to Christes ascensioun) to hef bene men, and sa mycht hef errit : sua zour selfis, nocht to be as zit, in that Angelicall perfectioun, that ze may nocht erre. * And zit as we grant it possible, yat ony ane of yame, adherand to his awin iugement nicht hef sliddin in sum pointis : sua we affirm it to be impossible, and a thing blasphemous to Christe, to think, that thai al writtand of ane mater, and in ane mynd, euir to hef errit. * We exhort zou alsua, as ze knaw science to be the gift of God, sua ze wald remembir it, to be indifferent to guid or ewil : sua yat naturalie without the heit of cheritie, it makis men bowldin and heicht. Bot sen ze milknaw nocht, that godly wifdum may nocht dwell in the bodyis of yame, quha ar subdewit to sin (quhilk we say nocht to accuis zou præsentlie) we beseik zou to haif inspectioun inteirly, of zour awin lyues, and yairestir iuge and confer the famin with the lyues of the haly Martyris, and wtheris aunciant Fatheris. Quhilk thing being

done, we appele to zour confcience to declare, gif ze think we fail to lein
 erar to ye iugement, and vniforme consent of thai Eldaris, quhois lyfe and
 leirning ar notifiit to the haille warld) to the grete gloir and prayse of ye
 maist mercifull Lord yair vndoutit gydear : or to zour priuat opinioun in
 yir our days : zea, albeit ze hald the haille warld at yis præsents a lyue (ex-
 cept a few numbre of ws) on zour fyde, dissenting fra all aiges of men,
 professing Chrifte in all ye warld, sen his ascensoun, afoir yis our maist
 wrechit aige. Mairouer forsamekle as ze ar offendit and gretumlie dis-
 plesit, yat we embrace nocht generalie zour new interpretationis on findry
 places of the scriptuir, zour determinationis and ordour, in the hie myf-
 teriis and sacramentis of our Christiane and catholik religioun : and yair-
 for callis ws indurat Papistis : affirming zou to reduce all to ye puritie and
 sincere doctrine of Godis word, as it wes treulie vnderstandit in the pri-
 mitiue Kirk, with ye vniforme ordour keipit than. We heirfor effectu-
 oullie desyris zou and all Christianis, quho heiris of our controuersie : to
 pance, wey, and consider, gif ze haif iust occasioun yairto. And to yat
 effect, to knaw and remembir ye constancie of ye primitiue Kirk, in ye
 leist ceremonie in religioun, resaut fra yair eldaris. And for exemple to
 haif in vigilant memorie, the tumult, and controuersie, that hapnit in the
 tyme of ye aunciant Martyr Irinæus, neirby .xiiijC. zeris passit, betuix the
 Kirk of Asia (quhilk as principal Bischope in yai partis yan reulit Poly-
 crates) and ye Kirk of Rome with ye wtheris Kirkis, about ye celebra-
 tioun of ye Pasche day : nocht that other of ye sydis denyit ye zerly cele-
 bratioun thair of, nor intendit, as ze do at yis præsents (of quhat spirit we
 refer to Godis kirk to iuge) to abolise : the zerly celebratioun thair of, bot
 only that the kirk of Asia celebratit the samin solennitie zerlie, nocht on
 the samin fonday as the Romane kirk and all wtheris did yan, and now
 dois : keipand in the mein tyme ye fasting of the lentren præcedand thair
 day of the moneth : quha being exhortit maist feruentlie, be Victor yan
 Bischope of Rome, to change yat ceremonie : and aggre thairin with the
 rest of Christis kirkis : dissentit aluterlie fra his desyre, and yairfor wes be
 him excommunicatit, as schismatikis nocht keipand ane vniformitie with
 the rest. Zit nochtwithstanding ye said excommunicatioun, thai perseuerit
 stifie : in yair purpose, affirming it naways lesun to yame, to change fa

In ye mein
 tyme quhen
 Scotland
 first resaut
 ye fayth.

Ecclesiast.
 hist. lib. 5.
 cap. 24. and
 Hist. Tri-
 pert. lib. 9.
 cap. 38.
 Neuir wes
 hard
 amangis the
 catholikis
 as grete a
 controuer-
 sie : and zit
 for a cere-
 monie.
 Asia, Aphri-
 ca, and Eu-
 rope, wes
 commo-
 uelit : quhat
 gif yai
 christianis
 war nou
 alyue ?

litle a thing in thair religioun, fra the ordour eftir the traditioun quhillk yai had refaut (as yai allegeit fra thair eldaris the Apostolis and wthiris Bischoipis in Asia) and that with sa grete perseuerance on bayth the sydis, **Irinæus ye peace makear.** yat nocht without grete labouris the said haly martyr Irinæus cumand furth of it, now callit France to Rome : and causand ye fornemmit Poly-crates, to cum thare at his requeist furth of Asia, for the reconciling and aggreing al kirkis in the premissis : aggreit with grete difficultie ye mater sua : yat the kirk of Asia suld be absoluit fra the former censuris, and per-mittit to vse yat ceremonie of yair accustomit day, as thai vseit it afoir : Sen it wes nocht disaggreing in effect, fra ye ordour of wtheris Kirkis.

Note. Haif we nocht, iuge ze, be yis historie and exemple controuertit in ye tyme abone specifit, iust cause and grete occasioun, to pance diligentlie, obserue, and consider with auisement (gif ze wald we war saifit be our awin sayth erar than be zouris) gif zour doctrine in sa many nouationis, be fuirlye foundit and bigit on Godis word trewlye vnderstand, or nocht. Sen ze nocht only differris fra ws, as ye Asianis did fra wtheris Kirkis, tweching ye said day of ye moneth : bot aluterlie with mekle mair abolissis as Idolatrical or Papistical, as ze call it, ye said solennitie of Pasche, and also of ye Ascensioun, Pentecoste, ye Natiuitie of our Saluour, and Circum-cisioun, ye Epiphanie, ye fasting of ye lentrene, zerlie celebratit and obseruit be al Kirkis sen Christis ascensioun. Heirfor tweching ye trew vnderstanding of ye articulis præceding, quharein maist specialie ze hef segregat zour selfis fra ws (inlaser as we zit vnderstand of zour doctrine) we earnestlie desyris zou to schaw till ws in writ, conforme to zour promis, as we twechit in the beginning, zour doctrine and confirmatioun yairof, prouin be ye word of God. As to our parte, to ye intent yat ze may be præseruit fra all damage, and apperand confusioun, and leue with ws in a godlie vnitie : we permitt to zou maist saythfullie, to play ye trew parte of ye haly peacemaker Irinæus, abone specifit : yat is, to beir safer with zou in all thingis, as we may but manifest errour, and defectioun fra Godis Kirk. This we promit maist frelie, nocht doutand bot ye godly mynde, ye feruent zele, and trew luue of our Souerane Lady towart zow hir G. subiectis, is maist bent to the samin end. And siklyke nocht dout-and bot our Bischoipis and wthiris Pastouris, quha ar of leirning able to

Fy on ye Apostate, yat refusis yis condi-tioun.

A guid hoip, quhillk God of his grete mercy perfyte.

yair offices, fall reforme yair lyfes to the plesour of all godly man, and trewlie leue heireftir conforme to yair vocation, and glaidly fall affent to yis our mynd: hoipand also yat wtheris vnable, falbe moueit be Godis spirit, to dimit willinglie yair places to the mair qualifeit: or wthirways, be a Godly counfeill that ordour falbe put yairto. Bot gif ze intend to establis amangis ws a new forme of religioun, tweching ye interpretatioun of scripturis, ye furthsetting of Sacramentis, and ordour in the kirk vnkawin to all aiges of men, quhill yis præsents: and will adhere to ye iugement of na aige of Christianis, in the materis controuertit betuix ws, sen ye days of the Apostolis, bot interpret the scriptur and sett a prætentit ordour, conforme to zour phantasie, imaginatioun, and priuat opinioun: we will ze perswadit and certifiit: yat be ye help of ye omnipotent maist merciful, quha conforme to his promitt hes bein, is, and falbe with his faythfull, to the end of the warld: geueand yame at all aiges the diueris giftis of his haly spirit: for na feir of zour multitude, albeit ze war .x. Thousand contrare .x. of ws, yat we will nocht only, nocht iwne with zow generaile in religioun, as ze maist seuerlie hes intendit to thrall ws: nor beir with zow in mutuall finzeit societie, in diffimulatioun, contrar the law of our God, bot aluterlie fle zour cumpanie as of Ethnikis and Renigatis, nocht heirand Godis kirk, nothir præsents nor bypast, keipand vni-formitie sa mony zeris. Zit hoipand in the ineffable mercy of God till zow and ws, we fall nocht defist day nor nycht, to pray with maist humil myndis, our heuinly father (quha makis all his seruandis of ane Godly concord in his hows) yat for the meritis of Iesus Chrifte our only Saluour, he wald sua illuminat zour hertis, with the spirit, of humilitie, sobirnes, and trewth, yat ze nothir think afoir God, nor anffuer till ws in the premissis arrogantlie, in stryfe and dissentioun: bot only as afoir God, and of God, and in Chrifte according to his gloir and immutable will, to the Godly peace and vnitie of all yame, quha vnsfenzetlie luuis IESVS: to quhome with ye father, and haly gaist, be all gloire, pouer, vertew, and impire for euir. AMEN.

Quhasoe-
euir is a
trew Chris-
tiane: will
cry yis sen-
tence on
heicht
without re-
spect of
perel.

Matth. vii.

Psal. 87.

2. Cor. 2.

*Ad quod peruenimus, idem sentiamus, in eadem
permaneamus regula. Philip. 3.*

Finis.

¶ *To Iohne Knox. writtin .27. Oct. 1563.*

It apperis to me, Brother, yat ze haif sum grete impediment, quhareby ze ar stoppit, to keip promife tuecheing zour anffuering to yis our tractate, eftir fa lang aduifement. Gif ze perfaue zour fall : *quid tardas conuerti ad Dominum?* Bot gif my hand writt peraduentuir hes nocht bene fa legible, as ze wald : pleis refaue fra yis beirar, ye famin mater now mair legible. Gif ze throw curiositie of nouationis, hes forzet our auld plane Scottis, quhilk zour mother lerit zou : in tymes cuming I fall wryte to zou my mynd in Latin : for I am nocht acquyntit with zour Southeroun. The caufe that moueis me at yis tyme, to eik yis mekle to zow in al haift, is yis Beirar N. quha wald fane be haldin a piffant patroun of zour caufe: obliſſing him to bring me zour anffuer, in ony thing I wald propone to zow. Bot ſen I ſe yat ze can find na outgait, in ye materis ellis to zou proponit : I will burding zou with na new thingis (hoiping in God to heir ſchortlie of zour conuerfioun) except only with a new errour, quhilk yis beirar zour diſciple affirmis bauldly : yat ſen Chriſte ſufferit for man, ſays he, neuir man paſſit to hell : quhome quhen I culd nocht diſſuade to think ye contrare, and haueand commiferatioun of ye man, I ſaid yis : and now to moue zou to repentance repetis ye famin. Gif al Iohne Knoxis doctrine, ſay I, be trew, to wit, that all thing quhilk he condemnis be ye name of Papiſtrie, be damnable : all thing idolatrie and ſuperſtitious, quhilk be fa callis : yat al ye Martyris of Chriſte with ye maiſt aunciant Doctouris, quha wrait afore a thouſand zeris paſſit, togidder with all our eldaris in Scotland, ar alrady in hel. My propoſitioun I preue be yis ſyllogiſme : All man defendand a damnable opinioun, agains the trew catholik fayth, and deand without repentance, togidder with all Idolatouris deing on lyke maner, but ſtop gois to hell : ye Martyris and principall Doctouris of ye primitiue Kirk, quhais doctrine defendit euir our forebearis in Scotland without repentance, wes (gif ze teche treulie) ye famin men, ergo. &c. I refer ye conſequence be ye blaſphemous mowthis to be pronunceit. The maior (as yai terme it) I think yat be zow nor zouris ſal nocht be denyit. The minor, as I vnderſtand, is in this tractat be mony heidis ſuf-

Fy man,
other con-
forme thy
doctrine to
this, or de-
ny ye hail-
wair.

ficientlie prouin. Quharefor to your schame is my propositioun necessarlie And salbe
sein mair
cleirlye. inferrit. And becaufe ze hef bigit vp your tour of Babel sa, yat nane vnderstandis wtheris, your toungis being alrady confoundit, I chocht, I wald zit anis agane bid zou, hald your hand. Obserue my cause : first, ze your self, brother, of your magnificence and liberal hand, hes oppinit ye zettis of heuin to ye faythful fatheris, a fore our Saluour be his dethe, resurrection and glorious ascension, had preparit yairto yis way to man. And Othir re-
cant, or
cause yir
your discip.
recant. wtheris your scolaris, ze know, mair cruelie hes in yare imaginatioun cloisit vp, stotit and neidnalit ye famin zettis of our hæretage (albeit nou alrady oppinit to ye iust) quhil ye latter day of all. And now yis your disciple, hes maist mercifullie fast steikit ye zettis of hel : yat ye iustice of God, do quhat ze list, sal haif na place. Quhat fall we collect of yis your confusit bauldnes, bot yat a part of zou nixt sal lay a scharpear feige to heuin, and an wther parte to hel, and deny yat othir yair is a God in ye ane, or a deuil in ye vthir. For ze Apostolis sentence is maist trew : *Mali homines et seductores proficient in peius.* &c. and yis apperis tobe 2. Tim. 3.
Och for
mair paper
or pennyis. neir the nixt step. Quharefor, my freind hald zit your hand, and luke a little vpon your werkmanschip. To the quhilk the almichty mot illuminate your eis. Amen.

Of Antwerp. ye .27. of October .1563.

Ninianus Winzetus Presbyter.

VINCENTIVS LIRINENSIS

OF THE

NATIOUN OF GALLIS,

FOR THE

ANTIQUITIE AND VERITIE OF THE CATHOLIK FAYTH,

AGANIS YE PROPHANE NOUATIONIS OF AL HÆRESEIS,

A RICHT GOLDIN BUKE WRITTIN IN LATIN ABOUT .XLC. ZERIS PASSIT,
AND NEULIE TRANSLATIT IN SCOTTIS

BE NINIANE WINZET A CATHOLIK PREIST.

Vt edificentur muri Ierusalem. *Psal. 50.*

ANTVERPIÆ

EX OFFICINA ÆGIDII DIEST, 1. DECEMB. 1563.

CUM GRATIA ET PRIVILEGIO.

TO YE MAIST CATHOLIK, NOBLE, AND GRATIOUS SOUERANE,
MARIE QUENE OF SCOTTIS, &c.

*Niniane Winzet a Catholik Preist, and hir G. humble Subiect, wis his
grace frome God our Father, constance in ye trew catholik religioun
in Chrifte our Saluour, throw ye gouernance of ye haly gaisf. Amen.*

2. Esd. 1.
2. &c. vnto
ye end.

AMANGIS ye mony comfortable exemplis of ye haly scriptuir, maist excellent SOVERANE, ye notable historie of ye wailzeant cheiftane of God and wpbigare of ye wallis of Ierusalem Nehemias, in yis tribulous and maist dangerous tyme of schisme and dissensioun, apperis weray mete tobe doun in ye eris of al faythful catholik, quhafoeur preisis to haif ony Godly quietnes in vnitie and peace within our new Ierusalem ye citie of God, Christis haly kirk.

Forfamekle as Nehemias being presoner (albeit gentlie intertineit) in a strange countrey, fra he wes aduertit of the destruccioun of ye wallis of Ierusalem, sat doun, weipit and murnit mony days, fastit also and prayt for remissioun of his finnis, of ye finnis of Israel, and of his forefatheris : quharethrw he and his cumpanie, war be God iustlie sufferit tobe led and haldin in captiuitie amangis infidelis, and ye haly citie tobe se ouir-thrawin. And yis he dois hoiping in ye suete promise of God maid to the faythful peple, conuertit to him in al thare hert. Be the quhilk meanis he apperis weil, to hef bene recouncelit vnto his fauour.

Quhilkis being done fra he had obtenit ony tolerance and opportunitie, makis he to without delay, be sik pouer as he micht, in a meruolous fortitude of fayth, without respect of the micht, contempt or lichtliing, writtingis, boist or craft of his potent aduersar Sanabalath and wtheris his Enimeis : without respect of the murmuring and penuritie amangis his peple nocht regairding ye terrouris spokin to him be fals prophetis : nocht re-

gairding that his priuat counfel wes reuelit to Enimeis be his awin natiue familiaris : nocht finalie yat the principalis of ye peple, put nocht yair craigis in zok to the werk of the lord : and sa in a gret stoutnes of spirit biggis he wp in a schort space, contrare al manis expectatioun, al the braid wallis of Ierufalem afore destroyt : renewis and strenthis the portis thair-of, fettis furth ye law of God syncerlie to ye peple : and sa furth, quhilk al war lang to reherse.

Bot zit naways fuleschlie attemptis he yir thingis, bot in al aduentuir airmis he his folkis with habirione, suord, speir, bow and targe : yat in the tyme of thare labour, yai hald ye speir reddy in ye ane hand aganis ye force of Enimeis, and biggit wp ye wallis of Godis Citie with ye wther hand.

Bot to expres Madame, vnto zour G. my porpose conforme to yis mater, in few wordis : The wallis of our Ierufalem præfigurit be ye wther, I hald tobe vnitie amangis our felfis, in ye treu Catholik religioun, seruing God yairin treulie in feir and luue, euery man walking in a cumlie ordour according to his vocation.

Gif yis vnitie micht be conquest amangis al the professouris of the bliffit name of our Lord Iesus : I think that our new citie of Ierufalem suld be sa strang an hald : yat al the Enimeis thair of (as ar infidelis, hæretikis, and schismatikis) suld nocht mak thame be force and plane violente to fact it, or onyways subdew it. And zit gif ye trew citienaris thair of (that is the faythful catholikis, quha allane may clame ony hæretage in new Ierusalem) war recouncelit vnto our hie Empriour and Prince of our citie, the Lord of Sabaoth, be fik meanis as we schein Nehemias to hef bene : yai war na dout bot fik stoutnes of spirit with Nehemias we suld refaue, and fik terrouris and draidour suld be amangis our aduersaris, yat our wallis suld be biggit in continent in dispyte of Sathan and of al his ministeris.

Bot be reffoun yat grete controuersie is, in findry weechty pointis quhare-in we suld be recouncelit to him : ye wickit (as ye wyfeman wryttis) ef- Ecc. 1. teming ye wirscheping of God tobe abominatioun, and crying in word to turn to God, and to big wp the wallis of Ierufalem : quhais labour zit is nocht ellis, bot to draw fra God, to diuyde his peple fra Godly vnitie, and finalie to schuil down thir wallis to the ground : neccellare it is heirfor tobe

also affuirit of the trewth of yat controuersie. And albeit I can nocht think me to hef wrocht fik pennance, for yai thingis confessit be al man tobe fin, as did Nehemias : zit for twa causeis I hoip tobe admittit ane of Godis airmie, amangis wtheris catholikis to yis werk. Firft for his awin names faik, quhilk throw the tribie of the catholikis in fum partis at this

Ezech. 36. præsent, is pollutit amangis our aduersaris : as it wes sumtyme be ye subiectioun of the Israelitis amangis the Gentilis. And secundlie because we

Apoc. 2. hait with the Kirk of Ephesus, zea and with God himself ye father of peace, the doingis of the Nicolaitis of al forgearis and manteameris of schisme and errour. And thairfor, Madame, sen I intend be Godis grace, al my ingyne, wit and pouer tobe a faythful Souldiour to yis wailzeant cheiftane of God Nehemias, in ye wpbigging of yir haly wallis : and zit is in yat penuritie yat I may nocht furnife to yis excellent werk euery kynd of necessar waippin and werklume, quhilk did Nehemias cumpanie : as habirione, scheild, fuord, bow, speir, spade, mattok and mell, &c. (yat is al necessar eruditoun to suppres al errour, and to sett wp al trewth) I hef præparit to me self, and to thais fiklyke of zour G. faythful Subiectis, quha ar of smal leirning, or quha misknawis the Latin tounge a litle partie handsum instrument, yat may suffice ws in tyme of neid, bayth for a waippin and a werklume, for a speir or a spade, a heumont or a hemmir or for ony wthir fiklyke : and with yat also may sted for a bricht lantern, quhareby we may cleirly se, quhat way we suld happelie return and be recouncelit to our grete Empriour, or quhat way we hef vnhappelie turnit ws fra his maieftie. Quhilk singular instrument I am affuirit, be the iugement of ye maist godly experimentit, quhays sentence in this mater I hef othir hard or red, tobe of fik strenth, yat be na force of Enimeis it may be brockin : of fik scharpenes, yat na armour of thairis may resist it : of fik piffance and aptitude, that with ane strake it sal bayth ding a faa deid to ye ground, and with yat also sal help wp ye wallis of Ierusalem : and besydis al yir, sal schaw fik licht, as said is.

This noble instrument is, yis litle tractate of yis cunning and anciant father Vincentius Lirinensis, an haly man sumtyme in ye Ile of Lire. The forcie and irrecoverable strake, quhilk he richt michtelie oft doubilis aganis al sawaris of discord in our treu catholik fayth, is, yat al faithful

Christianis fuld hald firmlie and perpetualie in religioun yat thing, *Quod ubiq;, quod semper, et quod ab omnib. est creditum* : yat is, quhilk ouer-
alquhar, quhilk at al tymes, quhilk be al (trew Christianis without dout)
hes bene beleuit. This is, Madame, or I am begylit, an infallible, as it id
a general reul to al richt, an ewin lyne of lawtay, a tweche stane of the
treuth, a cleir licht to schaw ye way, and a necessar meanis at al tymes of
debate, to tramp down on al fydis bayth errour and hærefie, abuse and
superstitioun : and to sett wp in ye awin synceritie, our trew catholik re-
ligioun, quhareupon the inuincible wallis of vnitie, quhareof we now trete,
ar maist fuirle and only biggit. For albeit maist trew it is yat ye scheip
of Christis flok heiris, and obeys his voce, and fleis frome ye voce of a ^{1o. 10.}
Strangear : zit amangis sa mony dissaitful spiritis transfiguring thame selfis
in angelis of licht, obstinatlie allegeing ye haly scriptuir to mak for thare ^{2. Cor. 11.}
dremis, na man may sufficiëntlie schaw ye obstinate conuiçt, and ditt ye
mowthis of ye contentious, yath ony sentence in ye haly wreit is ye voce
and mynd of Christe, or ye contrare sence confaut be ye wickit ye voce
of ye Enimie : bot inlafer as he may preue ye ane sentence *Oueralquhare,*
at al tymes, and be al Christianis to hef bene beleuit, and ye wther as to
it planelie contrarious, to hef bene euir refuseit. Be yis reul it is expreslie
knawin, quha ar fones of the haly kirk vniuersal, in ye communioun of ye
Sanctis of God : quhare as in ye house of God, quhilk is the pillar and ^{1. Tim. 3.}
estabiliffing of veritie, ye vndoutit trewth without al dout is tobe socht.

This sentence of my auctour tobe maist trew, it is mair yan plane, be
the mony diuerse and contrarious sectis, raigeing at this præsent amangis
ye professouris of Christis name : raigeing I say, nocht only aganis our
mother the haly catholik kirk, bot maist sauagelie aganis thame selfis :
euery ane of thame allegeing with Sathan thare maister the wordis of the
scriptuir for thare defence : and zit neuir ane of thame (be ye testimonie
zea, of euery sect aganis wthir) haifand ye word of God, yat is the trew
sence of ye scriptuir, for ye porpose yai allege it for aganis ws.

For wald ony of thame al lay to this lyne and square reul, and preue
yair doctrine amangis al trew Christianis vniuersalie al tyme and place re-
faut : without al dout sa doing, yai had win ye cause, and al our pley
hald an end, and we and al wtheris professing our commoun crede, war

compellit to confefs thame tobe ye trew catholikis, and our selfis to hef errit. Bot fen yai can neur do that, and zit wald be haldin fones of the haly catholik kirk: it followis neceffarlie, yat yai fuld leue yare awin phantafie and condefcend with thame, quha can preue yare doctrine to ye wthir contrarious tobe catholik, be ye famin lyne. And fua as yis reul dounthrowis ye errour, fa incontinent it fettis wp ye treuth on ye wthir fyde: yat nocht without caufe we nameit it bayth a waippin and a werk-lume to ftek doun a faa, yat is, an errour quhatfumeuir, and in the mein tyme, to big wp thir haly wallis of vnitie and confent, in ye trew catholik fayth.

And zit nocht onlie may yis my inftrument proffet to a godly concord aganis al errouris: bot alfo in al wther effairis, may ftrenthe mekle ye famin vnitie. Quhilk specialie is conqueft and keipit, gif euery perfoun in ilk ftate fal leue worthelie, as occafion feruife, according to his vocation: as gif yat ye pafouris fuld vnabafitlie gainftand ye woulfis, quhenfoeuir be yat meanis yai ar perfuadit, yat yai may faue ye flok: yat ye Princes be thare auctoritie manteame al Godlines and richt, and fuppres al impietie and wickitnes: yat ye nobilitie fuld ftoutlie affift yairto reddy euir to defend ye fayth, law and peace of thare lauchful and catholik Souerane, yat fua yare airis may lauchfullie to thame fuccede: yat ye burgeffis and craftifmen fuld remember on ye auld prouerb (faifing dew honour to zour Maief. I name it) *Ne futor ultra crepidam*: and take na mair reuling on thame aboue wtheris, yan yai haif commiffioun frome yare Souerane yairto: and breuelie yat al fuperiour poueris fuld Godly reul, and inferiouris humelie obey, euery ane contening himfelf in yat reul,

Sap. 6. 20.
18.
Ephes. 4.
1. Cor. 7.
12.

quhareto he is callit. For only fa may ye wallis of our Ierufalem be biggit wp, and aganis ye force of al Enimeis be defendit. For yat yis ordour conforme to my reul in Godis houle fuld be keipit, *Oueralquhare, at al tymes, and be al trew Christianis is beleuit.*

And albeit zour G. excellence, befydys zour eruditioun in the Latin tounge, is fik a mirrour of al Godlines, conftance, and continence, integritie, wifdum, and of al hæroical vertewis, and a nurifear be al poffible meanis of yis vnitie and peace, yat ye trompet of zour fame (to ye al-mychty be al gloir) is blawin loud amangis al Chrifiane nationis, to the

grete confort of zour G. trew subiectis : yat I neidit nocht to hef tane thir my labouris heirin for zour Maief. cause : zit be reffoun yis my auctor makis fa mekle to that Godly concord, quhareof zour G. is fa defyrus : I richt humblie and hertlie dedicatis my fmal labouris heirin to zour Hienes : be quhais name and auctoritie yis anciant father may haif place in difputatioun, according to his dignitie, to help to difcuſs the treuth veray neceffar at this tyme tobe outſet and manteamit, of the quaſtioun exagitat præſentlie in zour G. Realme. Quhilk is, *quhow the awin proper ſenſe, and mynd of ye haly Gaift in ye ſcriptuir, may be diſcernit fra ye erroneous ſenſe, conſauit yairof be ye wickit*, Of this mater I heir of a buke ſet furth certane zeris paſſit be an honorable confeſſour of ye trew catholik fayth M. Quintine Kennedie, a werk commendit be findry cunning men als weil of Ingland as of Scotland. And alſo laitlie I hef ſein certane clatteris and I wate nocht quhat, nameit contumeliouſlie in hie contempt of ye kirk of God, *A conſutatioun of ye ſaid M. Quintinis Papifſical counſelis*. Put out be ane of our windfallin brethir, laitlie ſnapperit in the cummerance of Caluin M. Iohne Daudifone. Quha for his parte of the new padzeane of his desperat brethir, wald be haldin a Daudifone ſa douchty, yat with a puſt of his mouth he micht be iudgeit to cleik fra ye counſelis, als weil general as wtheris, al auctoritie : in yat he dar be ſa temerarious as to cal yame papifſical : yat is, as he intendis contumeliouſlie be yat terme, diſſaitful, wickit, leing and erroneous. And ſua impudentlie dar he affirme ſew Godly counſelis to hef bene othir, ſen Sylueſtris days or afore : and agane nameis yame ſa few, and ſa few, yat nocht only he makis him to miſknaw ony ane of yat fort : bot ye firſt and principal general counſel efter ye Apoſtolis haldin at Nice, as he can nocht cal it a general counſel, ſa he apperis to inſinuat yat ye haly fatheris agreit nocht yare amangis yame ſelfis : be reffoun yat certane wickit conſentit nocht to thame, bot to ye blaſphemie of Arrius yare condemnit. As he wald ſay nixt (for certane is it yat ſik men decays euir to worſe) ye Apoſtolis war nocht of ane conſent and mynd in Chriſte, becauſe Iudas leſt yame. And finalie concludis he, yat nocht only general counſelis may erre, bot tobe a dreme to think yat euir yai hef bene a counſel vniuerſal præſenting ye kirk of God, ſen ye Apoſtelis days : and zit he thinkis

nocht al yat venum aneuch : bot affirmis als that yai hef bene few guid pastouris in ye kirk sen ye said Syluester. *O ingentem confidentiam !* My tounge treulie, Madame, failzeis me to expres ye zeles yat a faythful Christiane suld haif, for ye house of God, aganis yir schameles learis, aganis ye folie, zea ye phrenesie of yir proud pestilent protestantis, euery day descending a step feryer to yare maister in hel. Layng may yai heir proteft, or ony man quha hes cuir of his faul, be moueit for fik a protestatioun. For quhat war yat ellis, bot to admit place to ye discipulis of Arrius, Macedonius, Eutiches, Nestorius and wtheris iustlie condemnit be general counfelis ? and to cal abak agane yare hærefeis fa mony C. zeris erdit in hel ? Bot yis manis folie is sufficientlie declarit be ye maist cunning wrytearis of Caluinis and of Luthdris sect : quha almaist appreuis ye first four general counfelis, and testifeis yat al ye Bischopes of Rome quhil Bonifacius, quha succedit to Gregore ye grete about .iij.C. zeris efter Syluester, war cunning and Godly pastouris. And quhatkin wtheris pastouris yai war sen fyne, the lichtis and lampis of ye kirk of God, Athanasius, Gregore, Nazianzene, S. Hierome, Ambrose, and Augustine, Basil, Chrysostome and Cyril with mony wtheris in thare dayis, sen ye tyme of Syluester testifeis be thare writtingis. Bot this my auctour, as he had foresein the vanitie or rather impietie of this man, makis al thir materis almaist, fa cleir aganis him : that M. Quintine neidis na wthir Apologie nor nane wthir man to waist paper and ink for yis porpouse. For the quhilk cause, I mak mentioun of thame bayth to zour G. yat ye treuth of thare pley be support of yis father mot be tryit, and silence put to ye erroneous. And yis specialie I do, to confirme ye wyse and graue sayng, quhilk I hard zour Maief. sumtyme speik on yis manere : *Sen of wryting of buikis* (as witneffis Salomon) *yair is na end, and sen ye veritie in al thingis is bot ane, and vnuariable : yai ar buikis anew alrady put furth, gif thai war weil vnderstand.* Quhais sayng (sen the hertis of princis ar in ye handis of God) I wnderstuid, as proceeding of ye haly Gaist, and conforme to zour G. mynd hes specialie, according to my smal talent, labourit sen fyne, as I gat oportunitie, besydis sum wthir mater yat I had than begun, yat sum tractatis writtin be anciant fatheris mony zeris ago, nicht be, for a Godly vnitie in zour G. Realme vnderstand be thame,

Thair
buikis I
haif nocht
heir, to cite
the places :
bot it is as
plane, yat
yai can
nocht deny
it.

Eccle. 12.

Prouerb.
21.

be quhome yai nicht nocht afore. Of ye quhilkis as I cheifit yis auctour first sa ye mater of ye wechty quæstion foresaid, cunninglie tretit be him, is necessarlie first, efter my iudgement, for an vntie in ye trew religioun tobe vnderstand. To ye quhilk vntie, Madame, besydis ye help and aid that we hef afore expressit, it wald help mekle, gif twa thingis war to addit : First yat worthy punisment war tane of schameles oppin learis and treuth brekaris, and of yame, quha ar knawin on set porpose writtearis of ye veritie, and nurisearis of discord. The secund yat the grete Gentrice of zour Maief. wald persuaide to certane desperat personis, yat ze ar an hertlie and a compatiënt mother to thame (as na faythful Subiect doutis, bot sa is in deid) and yat zour G. nothir seikis ye lyues nor landis of certane of ye vnleirnit nobilitie, and wtheris seduceit be yir dissaitful foxis, and rauenous woulfis thare fals techearis. For sudythlie sa it becumis, and equitie yat requiris : sen be ye negligence and inordinat affectioun of zour Hienes forebearis (quhat is zour awin parte thairin præsentlie, I am incertane) in the promoueing of vnqualifeit Prælati in ye kirk : al this perturbatioun, tribble, and hie interpryseis, in Scotland, as the lyke for ye lyke causeis also in vtheris partes, ar wpsprong. Infameke yat the peple houngerit throw inlake of the heuinlie and necessare fuid of Godis word, and haifand a vehement houngr and thrift thairof, entering vnhappellie tobe refreschit in ye cumpanie of yir neu techearis, as it war in an apothecaris buyth ful of al kynd of droigis, bayth of delicat spycerie and of rady poyfoun : quare yai without ony consyderatioun or respect of ye guid or the ewil, hes tane sa gredy a fil, bot sum mair and sum les of ye poyfoun, yat certane ar fallin as it war in an apopleisie nothir heiring, seing, nor feling thare infirmitie : wtheris as in a phrenesie, rinnand and ruscheand without knaulege quhat yai othir do or say : wtheris also as it war in a licht flummir easelie tobe walkinnit. Of quhome mony ar, as I am be euident reffonis persuadit, fra al perel sa recouerit : yat with litle craft and diligence of a guid medicinar, yai may be cuirit fra al infirmitie, and without al scrupulositie accompaniit with the kirk of God, bot that zit mair spedelie thai wald do, gif thai war deliuerit from feir of yare former plays. Thir meanis, gracious Souerane, being prouideit, and ye trew sense of myn actour deulie embraceit, thare is na dout, bot thir wallis of

vnitie, Madame, be zour gracious affistene falbe vpbigit and defendit, with
sik expeditioun and fortitude, as wes the wallis of Ierusalem be Nehemias.
The quhilk mot grant ws ye only auctour of vnitie and peace our Lord
IESVS CRISTE : quha mot hald zour Celfitude in his continual protec-
tioun. Amen.

Of Antuerp the .2. of Decemb. 1563.



¶ IN YE CATALOG OF GENNADIUS, QUHILK IS CONIONIT WITH YE CATALOG OF S. HIEROME OF YE ECCLESIASTIK WRYTEARIS, YIS TESTIMONIE IS OF VINCENTIUS LIR.

VINCENTIUS natione Gallus, apud Monasterium in Lirinenſi inſula preſbyter : vir in ſcripturis ſanctis doctus, et notitia eccleſiaſticorum dogmatum ſufficienter inſtructus, compoſuit ad euertenda hæreticorum collegia, nitido et aperto ſermone validiſſimam diſputationem, quam abſconſo nomine ſuo, attitulauit Peregrini aduerſum hæreticos : cuius operis quia ſecundi libri maximam in ſchedulis partem à quibuſdam furatam perdidit, recapitulato eius paucis ſermonib. ſenſu, primò compegit, et in librumvnum ædedit. Moritur Theod. et Valentiniano regnantib.

¶ TRITEMIUS IN HIS BUKE OF YE ECCLESIASTIK MEN, WRYTIS YIS :

VINCENTIUS Monachus et Preſbyter Monasterij Lirinenſis inſulæ, natione Gallus, vir in diuinis ſcripturis erudiſſimus, et ſæcularium literarum non ignarus, vita et moribus clarus. Exſtat eius inſigne opus, quod ſub Peregrini nomine compoſuit, à veteribus doctoribus percelebre laudatum, De erroribus et collegiis hæreticorum fugiendis, lib. ij. Alia quoque nonnulla ſcripſiſſe legitur, quæ ad notitiam meam non venerunt. Claruit ſub Theodoſio et Valent. regnantib. An. D. 430.

TO THE REIDAR.

* Of ye
quhilkis we
reid sum of
yame to hef
maid agrete
parte of ye
ground of
thare werk.

* In yir
wordis,
*Cuius sci-
entiae cum
Græcia ce-
deret, and,
Qui artem
totius scien-
tiæ con-
scendisset.*

To eschew al occasioun of wane stryfe with aduersaris, for * Iimpis of Grammar or sik triffis : I hef behauit me in ye translatioun of yis tractate sa, yat I hef bene scrupulous to vse ye ful libertie of a translatour : bot hes geuin labour als weil to expres almaist ye samin self wordis of myn auctour, as his ful sence and mynd. And zit I hoip yat yow sal think me to speik propir langage conforme to our auld brade Scottis. As to my fidelitie, I referre it to ye godly cunning. I hef vseit twyse only ye iugement of Coterius concerning * ye text : quhare he planelie apperis to deliuer ye wordis of Vincentius. Gif in wthiris places I vseit his iugement or myn awin, I inferit it within sik twa () circulis, and alterit na thing of ye text : as sumtyme I did ye lyke, eiking sum thing to explane an obscur word : and anis notit my apperence in ye margin. And yat al mot be mair facil, les tedious, and mair attentlie confiderit : I hef distinctit ye first and principal parte in cheptouris, proponing sum breue argumentis yairto. Quhilk thing I suspect na leirnit man to repreue. Bot sen my labouris heir ar for ye vnleirnit only : I exhort ye zoung scolaris to reid yis auctour in his awin tounge, yat yai may bettir knaw his godly eruditioun : quhilk makis mekle at yis tyme for ye first step fra errour, to a haly concord in our lord Iesus. Quhais spirit mot induce and conserue the, and thame in al treuth. Amen.

VINCENTIVS LIRINENSIS,

OF YE NATION OF GALLIS,

FOR YE ANTIQUITIE AND VNIUERSALITIE OF YE CATHOLIK FAYTH,
AGANIS YE PROPHANE NOUATIONIS OF AL HÆRESEIS.

The causeis yat moueit ye Auctor to wryte yis tractat. Cap. I.

THE scripture sayand and commandand, Demand thy fatheris and yai fall Deut. 32.
tell the : yi eldaris, and yai fall schaw ye : And agane, To ye wordis of Prouer. 22.
ye wyfe apply yi ere : and fiklyke, My sone forzet nocht thir sayngis, bot Prouerb. 3.
yi hert mot keip my wordis : it apperis to me ye Pilgrum ye leift of Godis Be ye name
of a Pil-
grum he
first intit-
lit this
buke.
feruandis, yat it be Godis help, fall nocht be a mater of litle proffet, gif
yai thingis quhilkis I hef refaut fra haly fatheris, I put in writt, weray
necessaire at ye leift to my awin waiknes : as quhen it mot be in reddines,
quhareby ye imbecillitie of my memorie, be continuall reiding may be sup-
portit. To ye quhilk biffines nocht onlie ye fruit of ye werck, bot also ye The vili-
tie.
confideratioun of tyme, and commoditie of place prouoikis me : The tyme, The tyme.
be reffoun all manlie thingis ar reuiffit be it, we also euery ane to wthir
fum thing suld reuifs fra it, that mot proffet to ye lyfe eternall : specialie Note.
sen bayth a terrible expectatioun of ye diuine iugement requiris gretumlie
ye studie of religioun tobe eikit, and ye fraudfull diffait of new hæretikis
hes mekle neid of thocht and attendence. Bot ye place, infamekle yat we The place.
fleand ye frequent cumpanie of townis and wtheris vnquietnes, remanis in
ye secreet duelling place of a quiet village, and monasterie in it : quhare
without grete distractioun yat may cum to pass, quhilk is foun in ye
Pfalme, *Waik and se, yat I am God.* Bot ye cause also of our porpose Psal. 45.
makis to yis end, yat I quha sumtymes wes inuoluit with findry and forrou-
ful cummeris of yis warldlie weirfair, at ye last be ye help of Christe, I Vincentius
wes in his
zowtheid
a man of
weir, and
after dreu
him to mo-
nastik life;
hid me self in ye heuinnyng place of religioun, to all man at all tymes maist
fuir : yat yair ye blastis of vanitie and pryde being put down, be ye sacri-

bot now
mony passis
ye bakwart
way, fra ye
monastik
life to ye
weris, fra
ye horasis
(as is ye
prouerb) to
ye assis.
A wechty
mater he
tretis, and
ye end of
al our pley,
yis day.

The humil
spirit of ye
godly.

And zit al
ye hære-
tikis out of
hel dow
nocht cor-
rect iustli
a iote hier-
in. Lat
yame mok
as yai pleis
to yareawin
schame.

fice of Christiane humilitie, I satisfiing my God, nocht onlie mycht eschew
ye schipbreking of yis præsent lyfe, bot also ye fyrie flambis of ye warld
tocum. Bot now in ye name of ye Lord will I begin yat thing, quhilk is
in reddines : to witt, yat I may wryte thai thingis be our forbearis til ws
deliuerit, and amangis ws laid vp in keiping and ftoir, and yat rather be
ye fayth of a trew reherfar, yan be ye præsumptioun of an auctour, yis
law of writting nocht yeles obseruit, yat nocht all, bot onlie all materis ne-
cessaire I mot collect : and yat nocht in an ornate and exquisit, bot in a
facill and commoun style, yat mony thingis may rather appere signifiit,
yan explanit. Lat yame wryte delicatlie and exquisitlie : quha to yat por-
pose ar moueit, othir be bauldnes of ingyne, or be reffoun of yair office :
bot it fal suffice me for ye support of my memorie, or rather forzetfulness,
to hef præparit to me self yis memorial : quhilk pece and pece reduceing
to memorie, I intend daylie, God willing, ya thingis quhilkis I hef lerit to
correct and complete. Bot yis fer heir hef I afore aduertifit, yat gif per-
aduenture ony thing ouerflippit be me, cum in ye handis of haly men (or
of iudges) ya na thing fuld repreue without cause : forfamekle as ya fee,
yat zit be a promist emendatioun, yis is tobe maid mair trim.

*Aganis errouris and hæreseis al trew Christiane fuld strenth him self
with double armour : yat is, with ye haly scriptuir, and with aucto-
ritie of ye haly catholik Kirk, tueching ye trew wnderstanding yair-
of. Cap. II.*

Obserue
you, quha-
soeuer wald
perseuere a
catholik.

The way to
eschew al
errour.

A quæ-
tioun.

I HEIRFOR oftymes with grete diligence and maist attendence, feirceand at
veray mony men of excellent halines and doctrine, be quhat manere I be
fum suir, and as be fum general and reulful way, nicht discernè ye treuth
of ye catholik fayth, fra ye falsset of hæretical wickitnes : ane anffuer on
yis manere gat I almaist euir of al men : that gif othir I, or ony wthir
wald persauie the dissaitis, eschew the snairis of the wpsprouting hæretikis,
and in ye hail fayth wald found and hail perseuere, on double manere fuld
he, be help of ye hieaft, strenthe his fayth. First to wit, be ye auctoritie
of haly scriptuir : syne yairefter be ye traditioun of ye catholik Kirk.
Heir peraduentuir fum man may speir : sen ye canoun of ye scriptuiris is

perfyte, and to ye self, till all thingis anewche and largelie sufficient : quhat neid is, yat till it be ionit the auctoritie of ye Kirk? Because to wit, that all man refauiis nocht ye haly scriptuiris for ye heich hid fenfe yairof, in ane and in ye samin fence : bot the sayings of ye samin wtherways yis man, and yat man interpretis : yat almaist quhow mony men yai ar, that fa mony sentences apperis may be drawin thair of. For wthirways exponis it Nouatianus, wthirways Photinus, wthirways Sabellius, wthirways Donatus, wthirways Arrius, Eunomius, Macedonius, wthirways Apollinaris, Priscillianus, wthirways Iouinianus, Pelagius, Celestius, wthirways finalie Nestorius. Bot heirfor for werray necessare it is, for fa grete dangerous flonkis of findry errouris, yat ye lyne of Propheticall and Apostolik interpretatioun be directit, according to ye rewl of ye Ecclesiastik and catholik vnderstanding. Siklyke in ye catholik Kirk self, cuir is gretumlie to be hald, yat we retene yat thing, quhilk ouer alquhare, quhilk at all tymes, quhilk be all men is beleuit. For yat is treulie and properlie catholik (quhilk thing ye self strenthe and propirtie of ye name declairis) quhilk verelie and vniuersalie comprehendis all. Bot yis thing onlie sua cumis to pasa, gif we follow vniuersalitie, antiquitie, and consent. We fall follow vniuersalitie trewlie on this maneir, gif we confes yis ane fayth tobe trew, quhilk ye haill Kirk ouer all ye compas of ye erd confessis : antiquitie suythlie sua, giue we diffiur nawais fra yis vnderstanding, quhilk our haly forebearis and forefatheris is knawin to hef appreuit and renounit : consent also siklyke, gif in ye antiquitie self, we fall follow ye diffinitoun and sentence of all, or at ye leift of almaist all ye Preistis togiddir and ye techearis.

The samin spirit of diuerſitie is nou betuix ye Lutheranis and ye Calvinistas, betuix yame twa and ye Anabaptists, betuix yame thre and ye Suinkfeldians, betuix yame four and ye Seruetians. of quhilkis euery sect callis thame the trew kirk, and zit ya al ar out of ye way. Catholik a Greik terme significis ouer al. The catholik fayth is knawin of vniuersalitie, antiquitie, and consent of bayth.

Sindry quæstionis tueching yis mater worthy tobe obseruit. Cap. III.

QVHAT fall heirfor a Christiane catholik do, gif ony portioun of ye Kirk, fall cut ye self fra ye commonioun of ye catholik fayth? Quhat treulie bot yat he præfer ye helthe of ye haill body, to ane poyſonit or corruptit membre? Quhat gif sum cankir makis to defyle nocht onlie a portioun, bot the haill kirk at anis? Than siklyke fall he prouide, yat he inhere to ye antiquitie, quhilk aluterlie may nocht now be ony fraud of noueltie be

1
Four gol-
din reulis.

2

- 3 diffaut. Quhat gif in ye antiquitie self, ye errour of twa or thre men, or of a citie, or also of sum prouince be persaut? Than fall he aluterlie do diligence, yat he to ye fuilhardines or ignorance of a few numbre, præfer ye decreis of ye vniuersal kirk, gif ony vniuersalie be of ye auld.
- 4 Quhat gif ony siklyke thing brek out, quhare na decre of yat kynde may be found? Than fall he do diligence to inquire and serce ye sentences of our forefathers conferrit amang yame selfis, and yat of yame only quha albeit in diueris tymes and places, nochtyeles perseuerand in ye communioun and fayth of ane catholik kirk, wes prouable or laudable techearis : and quhat-fumeir nocht ane or twa onlie of yame, bot all togidder with ane and ye samin consent, he fall knaw planelie, frequentlie, perseuerantlie to hef haldin, writtin and techeit : lat him vnderstand that thing also without all dout, suld be beleuit be him.

The vni-
forme con-
sent of ye
doctouris.

Obserue.

Exemples of ye præmissis, and first of ye Donatists. Cap. IIII.

BOT yat yir thingis, quhilkis we speik, may be maid mair plane, be exemplis feuralie yai ar tobe illustrate, and a litle mair largelie tobe dilatit : leste be ye studie of immoderat schortnes, ye wecht of ye mater be swiftnes of speche suld nocht be persaut.

Donat⁹ al-
legeit yat
yair wes
na kirk of
Christe in
his days,
bot yame
in Aphrik
of his sect.

In ye tyme of Donatus, of quhome are ye Donatists callit, quhen a grete part of Aphrik had wappit doun ye self in ye furious rage of his errour, and quhen it vnmyndfull of ye awin name, religioun, and professioun, præferrit ye cursit fuilhardines of ane man, to ye kirk of Christe : than quhaeuir wes in Aphrik detesting ye prophane schisme and diuisioun, war accompaniit to ye haill vniuersal kirkis of ye warld, yai onlie of al within ye sanctuarie of ye catholik fayth, micht be saifit : leuand but dout an excellent forme and exemple to yair eftercummeris. to wit, quhow yairefter be a guid custum ye helth of al mot be præferrit to ye wodnes of ane, or always of few.

Of ye Arrianis. Cap. V.

Arrius a
Preist in
Alexandria

SIKLYKE quhen ye venom of ye Arrianis had nocht yan infectit a certane portioun, bot almaist ye haill warld : infaer yat a certane mist wes zet

vpon ye myndis of al ye Bischopes of ye Latin toung almaiſt, partlie dif-
 fauit throw ignorance, and partlie throw fraud, quhat thing in ſa grete
 confuſioun of materis wes ſpecialie tobe followit: yan quha euir become
 ye trew luuear, and worſchipar of Chriſte, præferring ye auld fayth to ye
 new wnfaythfulnes, be na peſtilence of yat contagious cankir wes defylit.
 Be experience trewlie and dainger of ye quhilk tyme it is ſufficientlie and
 mair furthſchawin, quhoumekle calamitie is inbrocht be ye inductioun of a
 new doctrine: ſen yan nocht onlie ſmal thingis, bot ye maiſt heich wes
 dounge almaiſt to nocht. For nocht onlie affinitie, conſanguinitie, freind-
 ſchip, houſlis: bot alſo townis, peple, prouinces, nationis, and breuelie ye
 haill Romane Empyre fra ye ground wes ſchaikin, and moueit out of ye
 place. For quhen ye prophane nouatioun of ye Arrianis as ye goddace
 of battel, or as a furie, ye † Emperour of all firſt being maid captiue, had
 ſubdewit yairefter al ye hie turretis of ye palice be new lawis, naways efter
 yat ceiffit to mingle throw wthir and confound all, bayth priuat and pub-
 lic, bayth hallowit and prophane, na regard nor difference to haif of ye
 guid and ye trewth, bot quhomeſoeuir it pleiſit, as it war furth of a ſupe-
 riour place to bete down to ye ground. Than wes mariit women defilit,
 wedowis ſpulzeit, virginis prophanit, monaſteris deſtroyit, clerkis wappit
 findry, ye miniſteris of ye kirkis ſtrikin, ye Preiſtis dryuin away and
 baniſſit, ye preſonis, pittis, and mettal places fillit ful of ye ſanctis of God.
 Of ye quhilkis a grete parte, ye townis being forbiddin yame: wes hurlit
 out and baniſſit, and amang ye deſertis, coiuis, wild beiftis, and rolkes, be
 naikitnes, hungir and thrift wes worne away and conſumit. Bot come all
 yir thingis for ony wthir cauſe, bot treulie quhen for ye heuinlie doctrine
 manlie ſuperſtitioun is introduct, quhen ye weill foundit antiquitie for a
 curſit noueltie is ouerquhemlit, quhen ye ſtatutis of ye ſuperiouris ar vio-
 latit, quhen ye decreis of ye fatheris ar cuttit away, quhen ye determina-
 tionis of ye eldaris ar rugit vp, as it war be ye ruitis, quhen within ye
 maiſt chaſt boundis of ye haly and vndefylit antiquitie, ye luſt of prophane
 and new curioſitie contenis nocht ye ſelf.

puſt vp in
 his awin
 conſait be
 opinoun of
 his ſcience,
 inuentit ye
 damnable
 errour, yat
 ye ſons of
 God wes
 nocht of
 ſequal ſub-
 ſtance with
 ye father.
 Of ye grete
 calamiteis
 in ye kirk
 throu ye
 Arrianis.

† Conſtan-
 tius or Va-
 lens, quha
 bayth de-
 fendit the
 Arriane
 impietie,
 and cruelie
 perſuutit ye
 trew catho-
 likis, bot
 ſpecialie ye
 religious
 men in ye
 deſertis.
 The Cal-
 uinianis at
 this preſent
 intendis in
 yis part to
 follow the
 Arrianis
 vnfenset-
 lie.

He citis for yis porpofe ye authoritie of S. Ambrofe : and techis yat ye conſtancie and fayth of ya catholikis tribulit be ye Arrianis, be ws is tobe followit. Cap. VI.

Bot peraduentuir throw ye haitrent of noueltie and luue of antiquitie we imaginat yir thingis. Quha euir iugeis yat, lat him haif traift at ye leiſt

Ambroſe. to bliſſit Ambroſe, quha in ye ſecund buik to ye Emperour Gratiane, deplorand ye bittirnes of ye tyme, ſays : Bot now ſufficientlie, ſays he, O omnipotent God, be our extreme calamitie, and be our bluid we hef weſchin away ye ſlawchtir of ye confeſſouris, ye baniſſing of ye Preiſtis, and the horrible cryme of ſa grete impietie. It is maid maniſeſt anewch, yat yai quha violatit yair fayth, nicht nocht be fuir. Siklyke in ye thrid buik of ye ſamin werk : Lat ws keip heirfor, ſays he, ye præceptis of our eldaris, and lat ws nocht violat ye hæritable ſelis be temeritie of a brutal fuilhardines. For that ſelit Prophetical buik, nocht ye eldaris, nocht ye poſteſtatis, nocht ye Angelis, nocht ye Archangelis durſt oppin : to Chriſte allane wes referuit yat prærogatiue to explane it. Quhilk of ws dar oppin

Apocal. 5. ye preiſtlie * buik ſelit be ye confeſſouris, and confeſſat now be ye martyrdome of mony ? Quhilk buik quha wes compellit to oppin, efter yat

*** Ye ſcriptuir.** nocht yeles ye diſſait being condemnit, ſeil it : quha præſumit nocht to violat it, become confeſſouris and martyr. Quhow ſall we deny ye fayth of yame quha is victorie we preche ? We preche, I ſay, O wirſchipfull Ambroſe, we preche planelie and in louing yame we ar eſtoniſt. For quha is ſa woud, quha albeit he may nocht attene to yame, will nocht deſyre to follow yame, quhome fra ye defence of ye fayth of yair eldaris, na violence repellit nor put abak ? Nocht manaffing nor plesand flattrie, nocht the lyfe, nocht the dethe, nocht ye court, nocht ye garrifoun, nocht the Emperour, nocht ye Empire, nocht men, nocht ye deuillis. Quhome I ſay, for ye fuir gripping to ye religious and godlie antiquitie, ye Lord iugeit worthy ſa grete reward, that be yame he wald raiſe vp his Kirkis afoir wappit down, wald quikin his ſpiritual peple afoir ſlane, wald place vp agane the multitude of Preiſtis afoir caſſin fra yair dignitie, wald delete yai curſit nocht writtingis bot wrifſtingis of ye new vngodlines, be ye

The hæritable ſelis of ye catholik doctrin is, ye trew vnderſtanding of ye ſcriptuir.

Thai only wes yan worthy ye name of confeſſouris, quha in tyme of perill confeſſait ye fayth.

Fy on our febilnes at yis tyme.

God ſend ws ſik Biſchopes.

fontane of faythfull teris pourit in ye Bifchopes frome ye heuin : and finalie wald cal agane almaift ye hail warld, yan scatterit be a cruel storme of a suddane hærefie, to ye auld faith fra ye new vnfaithfulnes, to ye auld helth of mynd fra ye neu woudnes, fra ye blindnes of noueltie to ye auld licht.

Aganis ye abominable impietie of Arrius determinate ye haly fatheris according to ye mutual consent of vniuersalitie and antiquitie. Cap. VII.

BOT in yis diuine strenthe of confessioun, yat thing till ws also is maift specialie tobe confiderit, yat yan in ye famin antiquitie of the Kirk, nocht the defence of ony ane part yairof, bot of ye vniuersal kirk wes tane on yame. For it wes nocht lesfum yat sa grete and fiklyke men suld affirm with sa grete force and feruour, ye wauerand suspicionis of ony ane or twa men, and yai contrarious to yame selfis : or zit yat yai suld strue for the fulege conspiracie of ony ane prouince : bot yai following ye decreis and determinationis of al Preiftis of ye haly Kirk, and of ye Apostolik and catholik veritie, had leuir hef loseit yame selfis, yan ye fayth of ye vniuersal antiquitie. Quharthrow yai hef deseruit to attane to sa grete gloir, Obserue yis, O se lunaris and alancis of sour awin phantasie. yat yai nocht onlie confessoris, bot the principalis of confessoris be al reffoun suld be haldin. Grete heirfor and manifestlie diuine is yis exemple of the famin maift bliffit fatheris, and be al trew catholikus in continual meditatioun tobe rememberit : quha in maner of ye seuinfauld chandelar He alludis to the goldin chandelar in ye 25. of Exo. schinand be ye seuinfald licht of ye haly gaist scheu afoir a maift cleir forme to ye eftercumeris, on quhat maner yairefter amang euery vane clattir of errouris, be ye auctoritie of haly antiquitie ye malepeirtnes of prophane noueltie, mot be trampit vnder fute. This is suythlie na new thing, sen yis consuetude fluriffit euir in ye Kirk, yat quhoumekle euery man wes mair godlie in religioun, infafer ye mair reddelie he gainstuid new inuentionis.

According to ye consent of vniuersalitie and antiquitie determinat Pape Stephanus with wtheris Bischopes aganis yame of Aphrik, quha techeit to baptize agane yame quha wes baptizit be hæretikis. Cap. VIII.

Agrippin⁹
bischope of
Carthage
wes ye first
yat causit
to baptize
agane.

Pape Ste-
uin in the
tyme of
Cypriane.

Qubilk
epistol is ye
seuint in
numbre of
the secund
buk of Cy-
pria. epis-
tolis.

† In Lat.
exem. eius-
modi vox de-
syderari vi-
detur.
A trim and
a godly say-
ing.

OF fik exemplis al historiis ar ful. Bot yat my mater be nocht prolix: a certane exemple, and yat fra ye Apostolik sait specialie wil we tak, yat all men mair cleirlye yan ye licht may se, be quhat feruour in al tymes, be quhat diligence, be quhat ernistnes, ye blissit successioun of ye blissit Apostolis hes euir defendit ye integritie of ye religioun anis resaut. Sumtyme heirfor Agrippinus of worschipful memorie Bischope of Carthage, the first of all men contrare ye diuine canoun, contrare ye reul of ye vniuersal Kirk, contrare ye vnderstanding of al wtheris Preiftis, contrare ye consuetude and statutis of his eldaris iugeit to baptize agane. Quhilk præsumptioun fa grete damage inbrocht, yat nocht onlie it gaue an exemple of sacrilege to al hæretikis, bot also occasioun of errour to certane catholikis. Quhen heirfor on al fydis yai cryit out al on the noueltie of ye mater, and al Preiftis oueralquhare euery man for his awin diligence gainstuid: yan Pape Steuin of happy memorie, Prælat of the Apostolik sait with wtheris his collegis, bot zit he mair than the rest maid obstacle: estemand it worthy (as I think) gif he nicht ourcum safer al ye rest be deuotioun of fayth, safer as he furmontit ye rest be auctoritie of his place. And breuelie in an epistol quhilk yan wes send to Aphrik, he decretit in yir wordis, yat na thing fuld be alterit: bot yat † keipit quhilk wes be traditioun comandit. For the haly and prudent man vnderstuid that godlines admittis na wthir thing, bot yat al thingis in yat samin fayth fuld be consignit and deliuerit to ye sones, in quhilk fayth, yai war resaut fra yair fatheris. And yat it becumis ws nocht to leid ye religioun quhat way we wald, bot yat we rather fuld follow it, quhat way it wald leid ws: and yat tobe ye propertie of a Christiane modestie and constancie, nocht to deliuer yair awin thingis to ye eftercumeris, bot to keip yai thingis resaut fra the forbearis. Quhat end heirfor wes of ye haill bissines? Quhat treulie bot ye vseit and accustomit end? That is to wit, ye antiquitie is reseruit, and ye noueltie is schot to ye duir.

Of ye excellent leirning, eloquence, &c. in yir hæretikis : quhilkis wes estemit nochtis aganis ye consent of ye vniuersal antiquitie. And quhou ye inuentaris of yis hærefie ar ye sones of God, and ye defendaris yairof efter, ye sones of perdition. Item quha now ar ye sones of Cham. Cap. IX.

Bot perchance at yat tyme ye new inuentioun wantit aid and supple. Bot erar yai war yan sa grete quiknes of ingyne, sa grete fluidis of eloquence, sa grete multitude of defendaris, sa grete apperence of ye trewth, sa mony auctoriteis of ye law of God, bot planelie of a new and of an euill maner vnderstandit, yat it apperis to me, yat al yat conspiracie naways nicht be destroyt, except yat professioun self of ye noueltie anis resaut, anis defendit, anis appreuit had lest ye cause of sa grete an interprise. At last quhat wes ye strenthe of yat counsel or decre of Aphrik? Be Godis gift it was nane, bot al as dremis, as fabellis, and vaniteis aboliffit, annullit, and trampit vnder fute. And O meruolous turning of materis! ye inuentouris of ye samin opinioun ar haldin catholikis, and ye followaris ar haldin hæretikis. The maisteris ar absoluit, and ye discipulis ar condemnit. The wrytaris of yir buikis salbe ye sones of ye kingdome of heuin, bot ye hellis fyre sal refaue ye defendaris yairof. For quha is he sa woud, quha may dout, bot that schyning licht of al the sanctis bayth of Bischopes and Martyris, maist bliffit Cypriane I mein, with ye rest of his collegis sal ring æternalie with Christe? Or contrarie quha is sa wickit, that he may deny the Donatistis and the rest of yat pestilent band, quha craikis and wanetis yame be ye auctoritie of yat counsel to baptize agane, with the deuil euir tobe brint. Quhilk iugement to me suythlie apperis to hef bene pronunceit and declarit frome aboue, for yair falsset specialie, quha quhen vnder an wthir manis name, imaginis to dek vp hærefie, takis oftymes ye writtingis of sum auld aunciant man weil dirklie † setfurth, quhilkis for ye obscuritie yairof as yai fuld aggre to yair doctrine, yat yat thing quhatsumeuir, I wate nocht quhat, quhilk yai put out, yat yai nothir first, nor zit allane fuld appere to vnderstand it sua. Quhais wickitnes I think worthy double hatrent : bayth because yai feir nocht to propyne ye venum of hærefie til wyeris, and because also yat yai schaik vp in ye wound with yare

Of obstinate pertinacitie in arrour.

Cypriane consentit to ye first prouincial counsel of Cartha. quhar it wes statut yat quha wes baptizit be hæretikis, sould be baptizit agane : and zit he wes na hæretik sen nathing wes determinat in yat questioun contrare him afoir his days be ye kirk. † As all hæretikis dois at yis present.

Note.
Quha ar
yis day ye
sones of
Cham.
Genes. 9.

+ The
peple of
Chanaan
destroyit be
ye Israel-
itis.

curfit handis ye memory of euery haly man, as it war ye muildis of yame now laid on fleip : followand aluterlie ye fuitstepis of yair fathir Cham, quha nocht onlie neclectit to couer ye baernes of venerable Noë, bot also maid ye famin patent to wtheris tobe scornit. Quharethrow he deseruit fa grete displesour for ye violatioun of natural honour, yat his eftercum-
aris † also wes thrallit to the curse of his sin : ye wthir brethir being bliffit and fer vnlyke, quha wald noyir defile with yare ene, nor zit haif patent to the fyth of wtheris, the baernes of yair worschipful father : bot turning yair faces abak couerit him, as it is writtin. yat is, yat yai nothir appreuit ye falt of the haly man, nor maid it oppin till wtheris, and yairfor wes rewardit with an happy bliffing to yair eftercumeris.

*The terrouris pronunceit be the Apostole aganis al fickle of fayth,
apostatis, schismaticis, and hæretikis. Cap. X.*

Bor lat ws return to ye purpose. wyth grete dreidour heirfor is the horrible cryme of a changeit fayth, and violatit religioun be ws tobe ferit : fra ye quhilk nocht onlie ye discipline of ecclesiastik ordinance geuis ws terrour, bot also ye iugement of ye Apostolik auctoritie. For it is knawin to al men, quhow greueouslie, quhow feueirlye, quhow vehementlie inweys ye bliffit Apostil Paul contrare certane men, quha be meruolous inconstancie, ouer suddanlie wes turnit fra him, quha callit yame vnto the fa-
Galat. 1. uour of Chrifte, vnto an wthir Euangell, quhilk is nocht an wthir : quha
2. Tim. 4. had heipit vp to yame selfis, maisteris till thair awin desyris, turning away
1. Tim. 5. fuythlie yair hering fra ye trewth, wes turnit to fabellis : haifand yair damnatioun, for yat yai violatit yair former fayth. Quhome yir men had
Rom. 16. begylit, of ye quhilkis ye famin Apostil to the Romane brethir wrytis. Bot I praye zow brethir, that ze mark yame, quha makis diffensoun and impediment, by ye doctrine quhilk ze hef lerit : and decline fra yame.
2. Tim. 3. For thir kynd of men seruis nocht the Lorde Chrifte, bot yair awin belly :
* For wyir-
ways this
day God
wald nocht
permit an
mony to
fall.
Tit. 1. and be fuet speche and bliffingis diffauis ye hertis of ye innocent. Quha enteris in houffis and leidis in bondage women ladin * with sin, quhilkis women ar led with findry lustis, euir lerand, and to ye knaulege of ye trewth neuir cumand. Wanetalkand men and diffaucearis, quha peruertis

hail houffis, techeand yat becumis nocht, for filthy lucre cause : men of corruptit mynd, and reprobat as concerning ye fayth, proud and but all knowlege, bot tribuland yair wit about quæstions and stryfe of wordis, 2. Tim. 3. quha ar denudit of verite, estemand lucre tobe godlines : and with yat also 1. Tim. 6. ydil, leris to ga fra houfs to houfs : and nocht allanerlie ydill, bot also clatterand and curious, speikand that becumis nocht : Quha repelland fra 1. Tim. 5. yame guid conscience, as concerning fayth yai ar schipbrokin : Quhais 1. Tim. 1. prophane vane clattir makis mekle to vngodlines : and ye speche of yame 2. Tim. 2. creipis as a cankir. Bot weill is it, that it is writtin of yir on yis maner. 2. Tim. 3. Bot langer fall yai nocht increfs : for ye fulechenes of yame salbe manifest to al men, as it wes of the wthyr. Quben heirfor fiklyke men passand about cuntreis and citeis, and cariing about thair errouris tobe sauld come also to ye Galathianis : And yir men being hard, ye Galathianis almaist irkit of ye veritie, layand asyde ye heuinlie fuid of ye apostolik and catholik doctrine, with ye filthynes of hæretical noueltie wes defylit, ye auctortie of ye Apostolik pouer put out ye heid sua, yat with maist hie feueritie it decretit. Bot albeit othyr we, says he, or an angell frome, heuin preche to zow, by it quhilk we hef prechit, lat him be as accurfit. Quhat is it yat he says, bot albeit we ? Quhy nocht erar bot albeit I ? That is, zea, gif Petir, zea gif Andro, zea gif Iohne, zea finalie gif all ye haill cumpanie of ye apostolis, wald preche to zaw by it quhilk we hef prechit, lat yame be as accurfit. A feirful charge for to defence ye perseuerance of ye first faith, yat he noyir sparit him self, nor the rest of the apostolis. This is bot smal. Zea, gif an angel, says he, from heuin wald preche to zow by it quhilk we hef prechit, lat him be as accurfit. It had nocht bene sufficient to ye conseruatioun of ye faith anis techit, to hef nameit ye natuir of manlie state, except he had comprehendit also ye excellencie of angelis : Albeit we, says he, or an angell frome heuin. Nocht yat ye Angelis or Sanctis of heuin may now sin : bot this is it, yat he says. Zea, gif it war done, quhilk may nocht be done. Quhafoeur wald attempt to change ye fayth anis techit, lat him be as accurfit. Bot paraduentuir he hes spokin yir thingis raschellie, and hes breffit out erar of a manlie passioun, yan decretit be heuinlie reffoun. God forbid : For it followis, and the samin thing he oft repetis, with a vehement feruour of ferther declaratioun. As

Errouris to be sauld. An allusion of licht coipmen.

Galat. 1.

A quik declaratioun of ye apostolis wordis.

we hef said afoir, fays he, and now I fay agane : Gif ony man fal preche to zow, by it quhilk ze hef refaut, lat him be as accurfit. He said noth gif ony man wald fchaw to zow, by it quhilk ze hef refaut, be he bliffit, be he louit, be he admittit : Bot be he as accurfit, fays he, that is diuidit, fegregat and fchot out : left the contagious fcab of ane fcheip be peftiferous accompaniing, mot fmit ye hail innocent flok of Chriſte.

Quhat wes commandit to ye Galathianis, wes commandit to all Chriſtianis. Cap. XI.

Galat. 5.

Bot peraduentuir yir thingis ar onlie commandit to ye Galathianis. Heirfor alfo yir thingis to ye Galathianis only ar commandit, quhilkis in ye places following of the famin epiftil ar red : of quhilk kynd ar thir : Giue we leue of the ſpirit, lat ws walk in the ſpirit. Be we nocht maid defirus of vane gloir ane prouokand ane wthir, ane inwying ane wthir : And ye reſt. Quhilk thing gif it be an abſurditie, and to al men yai thingis ar commandit alyke : it reſtis yat lyke as yir præceptis of maneris, ſua alfo the wtheris, quhilkis ar decretit of ſayth, ſuld comprehend al men on lyke maner. And as it is nocht leſum to ony man to prouoke an wyir, or to inwy an wyir : ſua it mot nocht be leſum to ony man, to reſaue ony doctrine by yat, quhilk ye catholik Kirk in al partis hes precheit. Or peraduentuir it wes at yat tyme commandit, gif ony man had precheit, by it quhilk wes precheit, tobe accurfit : bot now it is nocht ſua commandit.

Note.

Heirfor alfo yat thing quhilk he on lyke maner fays yair : Bot I fay walk ze in ye ſpirit, and ye luſtis of ye fleſche ze fal naways wirk, yan only wes commandit, bot now efter is nocht ſua commandit. Gif it be bayth vngodlie and pernicious with yat alfo, to beleue : it followis neceſſarlie, yat as al yir, ar in al aiges tobe obſeruit : ſua alſua yai thingis quhilkis ar ordanit, for nocht changeing of ye ſayth, in al aiges ar commandit. To preche heirfor ony thing to Chriſtiane catholikus, by it quhilk yai hef refaut, wes neuir leſum, neuir is leſum, nor neuir falbe leſum. And to accurſe yame, quha precheit ony thing by it quhilk wes anis refaut, wes neuir vnleſum, neuer is vnleſum and neuir falbe vnleſum. quhilkis thingis ſen ſua ar, is yair ony man of ſa grete ſuilhardines, quha ſuld preche by it,

An illa-
tion or
conſe-
quence.

quhilk is precheit in ye Kirk? or of sa grete lychnes, quha suld refaue by it, quhilk he hes refaut fra ye Kirk? Lat him cry, and cry agane, and yat to al men, and at al tymes, and oueralquhare, and be his writtingis lat S. Paul. him cry, he quha is ye choifin weschell, he quha is maister of ye gentilis, he quha is ye trompet of ye Apostolis, he quha is herald of al cuntreis, he quha knawis ye secretis of heuin, yat gif ony man sal preche ony new doctrine, lat him be accursit. And on ye wthir fyde contrare cryis certane padokis, filthy verming, and fleis præparit to the dethe, of ye quhilk fort are ye Pelagianis, and yat to ye catholikis? Be our auctoritie, say yai, be our dominioun, be our expositioun, condemne yat thing quhilk ze held, hald yat thing quhilk ze condemnit, cast away zour auld sayth, ye determinationis of zour fatheris, ye pledgeis of zour eldaris, and refaue: quhat materis I pray zow? I wg to tell. For yai ar sa prydeful, yat nocht onlie yai appere, yat yai may nocht be affirmit, bot nocht tobe confutit without fum horrible cryme.

An illusion of the
plagis in
Ægypt.
Ar nocht
ye Calvin-
ianis yis
day as
proud in
Scotland?

Quhy ar sum cunning men sufferit be God sumtymes to preche errouris.

Item yat hæreseis ar callit also strange Godis. Cap. XII.

BOT fum man will say: Quhy oftymes heirfor ar yai sufferit be God fum excellent persones placeit in ye Kirk, to preche new thingis to the catholikis? This is an apt quæstioun, and worthy tobe tretit mair diligentlie and mair largelie: to ye quhilk nocht yeles it becumis to satisfie nocht of my awin ingyne, bot be auctoritie of ye diuine law, and be ye doctrine of an ecclesiastik maister. Lat ws yairfor heir ye haly man Moyfes, and lat him teche ws, quhy cunning men, and quha for ye gift of science, be ye Apostil ar callit also Prophetis, ar permittit sumtyme to setfurth new doctrine, quhilk the auld testament be an allegorik speche vseis to cal strange Godis, for yat cause to wit, yat sua be hæretikis yair opinionis ar haldin in reuerence, as be ye gentilis wes yair Godis. Thairfor bliffit Moyfes wrytis in Deuteronomie: Gif a Prophet, says he, sal ryfe in ye middis of the, or quha sal say, yat he hes sein a dreame. That is a techear * placeit in ye Kirk, quhome his discipulis or auditouris beleuis to teche, be fum reuelatioun. Quhat yairefter? And gif he sal forespeik, says he, a signe or

S. Paul
callis ye
expositi-
ouris of ye
scriptur
prophetis.
Strange
godis ar
callit erro-
neous doc-
trine.
Deut. 18.
An allego-
rik speche
is, quhen
an wyir
thing is
meanit, yan
ye wordis
planellie
signifiis.
* Zea bot
ye new
techearis
takis ye
place at

yair awin
hand.
To haif
confidence
in ony ane
man, quhow
pernicious
is it.

foretaking, and it fal chance, as he hes spokin. I wate nocht treulie quhattin a grete maister is signifiit, and of sa grete science, yat he mot appere to his awin scoleris to knaw nocht only manly thingis, bot also yat he may knaw afoir yai thingis, quhilkis ar aboue man. Of quhilk kynd yair discipulis, almaist bragis to hef bene Valentinus, Donatus, Photinus, and Apollinaris, and ye rest of yat sort. And quhat yairefter? And he fal tel to ye, says he, Lat ws go and follow strange Godis, quhome yow misknawis: and lat ws ferue yame. Quhat ar strange Godis, bot strange errouris, quhilkis yow misknew, and is new and nocht hard? And lat ws ferue yame: yat is, lat ws beleue yame, and follow yame. Quhat yan finalie? *Thou fall nocht heir*, says he, *the wordis of yat Prophet, or dremar*. And quhy I pray the, is yat thing forbyddin be God nocht tobe techeit, quhilk be God is forbyddin to be hard? Because, says he, ye Lord zour God temptis zow, yat it mot be plane, quhidder ze lue him or nocht in all zour hert, and in all zour faul. Mair cleirlye yan the lycht the cause is oppinnit, quhy sumtymes the prouidence of God sufferis sum reularis of ye kirkis to preche sum new doctrine: that the Lord zour God, says he, mot preue zow. And suythlie it is a grete temptatioun, quhen that man, quhome thow beleuis tobe a Prophet, a Disciple of the Prophetis, a Doctor and affirmar of the veritie, and quhome thow hes embraceit in grete veneratioun and luwe, the famin man fra hand suld inbring in hidlingis pestilent errouris, quhilkis haistellie yow may noth parsaue, quhilis you is led be ye præiudice of ye auld doctrine: and iugeis noth lesun esalie to condemne it, sa lang as yow is empescheit be ye affectioun of yi auld maister.

Quhy sufferis God
sumtymes
hereseis to
ryse vp.

It is a grete
tempta-
tioun gif yi
bischope
precheis
hæresie,
bot nocht
sa grete
gif a stran-
gear, to
quhome
yow aucht
na attend-
ence,
precheis ye
samin.

*Exemples of temptatioun in ye lauchful ministeris of ye Kirk: and first
of ye hæretik Nestorius, quha wes a Bischope lauchfullie ordinat.
Cap. XIII.*

HEIR perchanse sum man wald ask, that yir thingis quhilkis ar allegeit be haly Moyse, be sum ecclesiastical exemplis war maid plane. It is a iust requeist and nocht lang tobe delayt. For yat I may begin at the nerrast and maist manifest: quhattin a temptatioun think we it to hef bene, quhen

that mischeuous Nestorius haistelie of a scheip turnit in ane wowlf, began to ryue ye flok of Chrifte? quhen yir famin men quha wes revin and gnawin be him, beleuit yat he hald bene ane of Christis scheip, and thairfor war thai mair patent to his byting. For quha wald esalie beleue yat man to erre, quhome he saw electit be sa grete iugement of ye Empyre, and haldin in sa grete fauour of ye Preiftis? quha with sa grete luue of ye sanctis, with sa grete fauour of ye peple, daylie wes renounit, quha oppinlie tretit ye word of God, and confutit also the pestiferous errouris of ye Iowis and Gentilis. Be sik a maner as yis, I pray zow quhome wald he nocht cause trow, yat he techit ye trewth, precheit ye trewth, and vnderstuid ye trewth? Quha yat he mycht oppin ye way to his awin ane hærefie perfuitit ye blasphemis of al hærefeis. Bot yat wes it, yat Moyfes says: The Lord zour God temptis zow, gif ze luue him, or nocht.

A great ear tempta-
tion, nor
quhen a
rennigat
and a vo-
luptuous
preist, or
munk
makis his
assalt a-
gainst the
trewth.

A delitio⁹
venum.

Of ye hæretik Photinus. Cap. XIII.

AND yat we sett Nestorius afyde, in quhome wes euir mair admiratioun, yat proffet: mair fame and name, yan experience: quhome be ye opinioun of ye peple a certane tyme throw manlie fauour mair yan godlie, wes haldin in æstimation: lat ws mak mentioun of yame rather quha being excellent in grete actis, and grete diligence, become nocht a litle tentatioun to ye catholik men: as in Pannonia in ye memorie of our eldaris, Photinus is rememberit to hef temptit ye kirk of Sirmitane, quhare quhen with grete fauour of al men, he wes promotit to ye dignitie of Preiftheid, and certane tyme maid ministratioun yair as a catholik, fra hand as yat euil Prophet or dremar, quhome Moyfes signifis, began to persuade ye peple of God committit to him, yat yai suld follow strange Godis, yat is strange errouris, quhilkis afoir yai misknew. Bot yis is a commoun thing, bot yis wthir a pernicious: infafer as to sa grete a wickitnes, he vseis nocht a mein and a vulgar support. For he wes bayth potent in quiknes of ingyne, excellent in ye riches of leirning, and weray pissant in eloquence: as he quha had copioulle and grauelie bayth reffonit and writtin in bayth ye toungis, quhilk thing is maid manifest be his bukes zit resting, quhilkis he partlie maid in Greik, and partlie in Latin. Bot it chanseit weil, yat

Pannonia
wes yai
landis
quhilk nou
ar callit
Vngarie
and Aus-
trik.
Photinus a
cunning
hæretik.

Ye ingyne,
leirning,
and elo-
quence of
Photinus.

Deut. 13. ye ſcheip of Chriſte committit to him, gretumlie and warlie walkryſe, for ye catholik fayth, haiftelie had reſpect to ye ſaynges of Moyſes aſoir wairning: And albeit yai meruelit at ye eloquence of yair Prophet and Paſtour, zit yai miſknew nocht ye temptatioun. For quhome yai aſoir as ye belwodder of ye flok followit, ye ſamin yairefter as a woulf, yai began to flie.

Of ye hæretik Apollinaris. Cap. XV.

AND nocht onlie be exemple of Photinus, bot alſo of Apollinaris leir we ye perel of yis temptatioun in ye Kirk, and togidder ar aduertitit mair diligentlie to obſerue ye ſaiſgaird of ye fayth. For he engenerit to his ſcoleris richt vehement cummeris, and grete perplexitie: as quhen ye aucthoritie of ye Kirk drew yame fra yis fyde, and ye familiaritie of yair techear drew yame abak agane fra ye wthir fyde: ſua yai ſweand and ſwounand betuix thame twa, determinatis nocht quhat wes ſpecialie eraſt tobe choſin be yame. Bot peraduentuir yat man wes of fik ſort, yat he wes worthy lychtly tobe contemnit. Zea, trewlie he wes ſa excellent, and fik a man, to quhome yai nicht ouer haiftelie hef geuin credit in mony thingis. For quha wes mair excellent yan he in quiknes of ingyne, in exerciſe, and leirning? Quhow mony hæreſeis in mony volumis oppreſſit he, quhow mony errouris inimeis to ye fayth confutit he, ane ſigne yairof may be yat noble an large werk, of na les yan of thretty buikis, in ye quhilk be grete heip of probationis he confoundit ye woud fals allegiance of Porphirius. It war a lang tyme to reherſis al his werkis, be ye quhilkis trewlie he nicht hef bene æquall to ye grete bigaris of ye kirk, war nocht be yat prophane luſt of hæretik curioſitie, I wate nocht quhat noueltie he had ſound, be quhilk, as be ye admixtioun of certane lepre, he defylit al his labouris: yat his doctrine mycht be callit nocht ſa mekle ædificatioun, as temptatioun of ye kirk.

The excellencie of Apollinaris. Of his large writtingis aganis Porphirius.

Of ye principal hæreſeis of ye forenameit: and firſt of Photinus errour. Cap. XVI.

HEIR perchanſe it may be aſkit at me, yat I declare ye hæreſeis of ſum of

yame afoir nameit, to wit of Nestorius, Apollinaris, and Photinus. Bot yis thing treulie to ye mater of ye quhilk we now talk, pertenis nocht. For we hef tane porpose nocht to discufs ye errouris of euery man, bot to produce ye exemplis of few, be quhilkis euidentialie and cleirlye it mot be schawin, yat quhilk Moyfes speikis : that is to wit, gif ony techear in the Kirk, he being a Prophet also in the interpreting ye mysteriis of ye Prophetis, attemptis to inbring ony nouatioun in ye Kirk of God. yat ye providence of God, sufferis yat thing to be for our probatioun. It falbe profetible heirfor in the bypassing, quhat the foirnamit hæretikis thinkis, schortlie to expone, that is Photinus, Apollinaris, and Nestorius. This heirfor is the sect of Photinus. He affirmis that God is singel † and solitare, and to be confessit of ye Iowis manere : he denyis ye fullnes of ye trinitie, and nothir thinkis he to be ony persoun of ye Sone of God, or ony persoun of ye haly spirit : bot affirmis Christe to be only a man allane, to quhome he ascriuis ye beginning to be of Marie, and sua on al manere techeis he, yat we suld worschip onlie ye persoun of God ye father, and worschip Christe only as a man.

Thir auld hæretikis barkit specialie aganis Christe our heid : bot ye new aganis the kirk his mystical body, and sumtymes aganis bayth.

† That is without distinction of persones.

Of the hærefie of Apollinaris. Cap. XVII.

THIS thingis heirfor techis Photinus. Bot Apollinaris in a manere crakis and waintis that he consentis in Deid to the vnitie of the trinitie, and yat trewlie be full hailnes of fayth, bot be oppin professioun he blasphemis ye incarnatioun of ye Lord. For he says that in the body of our Saluour, yat othir aluterlie yair wes nocht a manis faul, or at the leift, that yair wes fik a faul, quhilk wantit mynd and reffoun. Atouer he said yat ye flesche of ye Lord, wes nocht resaut of ye flesche of ye haly virgine Marie, bot descendit frome heuin in ye virgine. And he all tymes flowand and doutsum sumtyme precheit it to be coæternal, and euir alyke leffand with ye sone of God, and sumtyme it to be bene maid of the diuinitie. For he wald nocht twa substances to be in Christe, ane diuine and an wthir humane, ane of ye father, an wthir of the mother : bot he beleuit that ye self natuir of the sone of God wes cuttit findrie : as that ane part perfeuerit in God, and ane wthir part wes turnit in ye body : as quhen ye ve-

ritie says of twa substances, tobe ane Chrifte, he contrarious to ye veritie, of ane diuinitie of Chrifte, wald affirm twa substances to hef bene maid. hiddirtillis sua dremis Apollinaris.

Of Nestorius errour. Cap. XVIII.

BOT Nestorius be a contrarious seiknes to Apollinaris, quhen he imaginatis him self to diuide twa substances in Chrifte, he bringis in fra hand twa perfones, and be an vnhard wickitnes, he will that yair be twa fones of God, twa Christis : ye ane tobe God, and ye wthir man : ye ane of ye father, ye wthir quhilk is generat of the mother. And yairfor affirmis he, haly Marie nocht tobe callit *θεότοκος* (yat is ye mother of God) bot *χριστότοκος* (yat is ye mother of Chrifte :) for that cause to wit, yat nocht yat Chrifte, quhilk is God, wes borne of hir, bot that, quhilk wes man. Gif ony man thinkis him in his writtingis to name ane Chrifte, and to preche ane perfoun of Chrifte : Lat him nocht beleue him fulechellie. For othir hes he inuentit that be craft of dissauiing, yat be guid, he mycht mair efalie persuade ye euill, as ye Apostill says : Be guid he hes wrocht to me dethe : or yairfor as we hef said, for dissaui, in sum places of his writtingis he bragis yat he beleueis tobe ane Chrifte, and ane perfoun of Chrifte. Or at ye leift efter ye birthe now of ye virgine he says, yat twa perfones conuenis sua in ane Chrifte : yat nocht yeles in the tyme of the conception and birthe of ye virgine, and a litle yairefter, he contendis to hef bene twa Christis : and quhen to wit Chrifte wes first borne a commoun man and man allone, and nocht zit marrowit be the vnitie of ye perfoun of ye sone of God, yat yairefter the perfoun of the sone of God, resauing him to ye self descendit : and albeit now he resauit remanis for atyme in ye glore of God, zit that na difference fuld be hald betuix him and wthir men. Thir thingis sua Nestorius, Apollinaris, and Photinus as woud doigis, barkis contrare ye catholik sayth. Photinus nocht confessing ye trinitie, Apollinaris sayng ye natuir of the sone of God tobe conuertible, and nocht confessing twa substances tobe in Chrifte, and othir denying ye hail faul of Chrifte, or at the leift denying mynd and resoun tobe in ye faull, and affirming ye word of God to hef bene for the knaulege of the

The craft
of here-
tiques.

Rom. 7.

Ye summe
of yir thre
errouris.

mynd : Nestorius allegeing twa Christis oyir euir tobe, or sumtyme to hef bene.

Quhat is ye trew catholik fayth aganis yir hæretikis. Cap. XIX.

Bor ye catholik Kirk vnderstanding bayth richt of God and of our Saluour, nothir blasphemis contrare ye mysterie of the trinitie, nor contrare ye incarnatioun of Christe. For it worfchipis ane diuine substance in fulnes of ye trinitie, and æqualitie of the trinitie in ane and in the famin maiestie : and ane Iesus Christe, and nocht twa Christis, and ye famin tobe bayth God and man. It beleuis fuythlie tobe in him ane perfoun, bot twa substances : twa substances fuythlie, bot the twa substances tobe ane perfoun : becaufe the word (or sone of God) is nocht changeable, that he may be changeit in a body. It beleuis ane perfoun, left professing twa sones it mot be iugeit to worfchip a quaternitie, and nocht ye trinitie. Bot it is weray proffetable that we explane ye famin thing agane and agane, mair distinctlie and exprellie. In God is ane substance, bot thre persones : in Christe twa substances, bot ane perfoun. In ye trinitie is ane wthir and ane wthir, bot nocht ane wthir substance and ane wthir substance. In our Saluour is ane wthir substance and ane wthir substance : bot nocht ane wthir and ane wthir. Quhow is yare in the trinitie ane wthir and ane wthir, and nocht ane wthir substance ? Becaufe to wit, ane wthir is ye perfoun of ye father, ane wthir of ye sone, and ane wthir of ye haly gaift : bot zit yair is nocht ane wthir and ane wthir, bot ane and ye famin natuir of ye father, and of ye sone, and of ye haly gaift. As in our Saluour yair is ane wthir substance and ane wthir substance, bot nocht ane wthir and wthir. Becaufe to wit, ye substance of ye diuinitie is ane, and of ye humanitie ane wthir : bot zit ye diuinitie and humanitie is nocht ane wthir Christe, bot ane and ye famin Christe, ane and ye famin sone of God, and of ane and ye famin Christe and sone of God, is ane and the famin perfoun. As in a man the body is ane thing, and ye faul an wthir thing : bot ye faul and body is ane and the famin man. In Petir and Paul ane thing is ye faul, an wthir thing is ye body : and zit ye faul and ye body ar nocht twa Petiris : or ye faul is ane Paul, and ye body ane wthir Paul : bot Petir is ane and ye

Note the godly eruditioun of ye wrytear, in ye hie mysterie of ye haly trinitie, and of our Saluour.

Ane wyir and ane wyir : yat is, in personis. In ye diuinitie is ane substance and thre persones : bot in Christe ane persoun and twa substances, diuine and humane.

A similitude.

famin, and Paul is ane and the famin, being of twa and diueris naturis of faul and body. Sua heirfor in ane and ye famin Chrifte, ar twa substances : bot ane is diuine, and ane wyir is humane : ane of God the father, ane wyir of ye virgine ye mother : ane coæternal and æqual with ye father, ye wthir in tyme les yan ye father : ane of ye famin substance with ye father, ane wthir of ye famin substance with ye mother : zit bot ane and ye famin Chrifte is in bayth ye substances. Heirfor Chrifte God is nocht ane, and Chrifte man an wthir : nocht ye ane nocht creat, and ye wthir creat : nocht the ane impaffible, and the wthir passible : nocht ye ane æqual with ye father, and ye wthir les yan ye father : nocht ye ane of ye father, and ye wthir of ye mother : bot ye ane and ye famin Chrifte is God and man : ye famin nocht creat and creat : ye famin vnchangeable and impaffible : ye famin changeit and sufferit : ye famin æqual to ye father, and les : ye famin of ye father afoir al warldis begottin : the famin in the warld generat of the mother : perfyte God, and perfyte man : in him as God ful diuinitie, in him as man ful humanitie. Humanitie, I say, ful as it quhilk hes bayth faul and body, bot a weray body, zea our body, and body of ye mother : a faul trewlie endewit with vnderstanding, strenthit with mynd and reffoun.

In Chryste Iesus is na commixtioun nor changeing of diuinitie in humanitie, or contrare : bot bayth ye twa naturis vniit in ane persoun, without al præsenting of ony wther persoun. Cap. XX.

THAI ar heirfor in Chrifte ye word, ye faul, and body : bot al yis thing is ane Christ, ane Sone of God, ane Saluour, and our Redemar. Bot ane nocht be, I wate nocht quhat, corruptible confusioun of the diuinitie and humanitie, bot be ane hail and certane singular vnitie of persoun. For yat coniunctioun changeit nor conuertit nocht ye ane in ye wthir, quhilk error is propre of ye Arrianis : bot sua ionit yame bayth in ane, yat ye singularitie of ye ane and ye famin persoun, euir remaneing in Chrifte, for euir also mot perseuere ye proprietie of euery ane of baith ye natuiris : to wit yat God neuir beginnis tobe ye body : quhilk thing also is maid plane be exemple of ye state of man. For nocht onlie in yis præsent lyfe, bot

in ye lyfe tocum also euery man fal consist of body and saul : zit neuir fal ye body be turnit in ye saul, nor ye saul in ye body. Bot euery man being to leue without end, in euery man without end necessarlie fal perfeuere ye difference of bayth ye substances. Sua in Chrifte also ye proprietie of bayth ye substances, is tobe retenit to euery ane yairof, saifing zit ye vnitie of persoun. Bot quhen we name oftymes ye persoun, and says yat ye persoun God wes maid man, gretumlie is tobe ferit, yat we appere nocht to say yis, yat God the sone be only imitatioun of doing, hes tane vpon him our natuir : and quhateuir yat thing be of manlie leuing, quhilk he did, yat he did it as ouerschaddowit, and nocht as a weray man : as it vseis tobe done in ye playng places, quhare a man schortlie plays ye partis of findry persones, of quhilkis nane is he in deid. For quhouoft euir yat ony imitatioun of wyir menis doingis is tane vpon ony, sua ye offices or werkis of wtheris ar done, yat yir zit quha dois yame, ar nocht ye samin persones, quhome yai præsents. For lat ws nocht vse, as for demonstratioun, ye exemplis of secularis, and of ye Manicheis : quhen ye playar of a tragedie præsents ye persoun of a Preist, or of a King, he is nocht a Preist, or a King. For efter yat he hes endit ye part of his play, yai thingis also ceiffis, quhilkis he tuke on him be yat persoun. God stay fra ws yat wickit and cursit mokrie. Lat that be the madnes of the Manicheis, quha precheand phantaseis says, yat the sone of God become nocht the persoun of a man in substance, bot be a certane apperand gyfing and conuersatioun, finzeit ye samin. Bot ye catholik sayth sua says ye sone of God tobe maid man, yat he tuke nocht our natuir on him finzetlie and vnder a schaddow, bot verelie and manifestlie : and yat he præsents nocht yai thingis, quhilkis pertenit to man, as of an wthir, bot exerceit yame as his awin, and aluterlie wes yat thing, quhilk he præsents. As we our selfis also in yat we speik, vnderstand, leuis, and in substance ar, we præsents nocht wthir men, bot ar men in deid. For Petir and Iohne, that I may name yame specialie, wes nocht men be præsents wtheris, bot men in weray substance. Siklyke Paul nocht feinzetlie præsents an Apostil, or feinzeit him tobe Paul, bot wes an Apostil, and in weray substance wes Paul. Siklyke also ye sone of God takand on him and haifand ane body in speiking, doing, and suffering be ye flescche, zit without al corruptioun

An errour
heir confu-
tit concern-
ing ye ane
persoun in
Christe.

The Mani-
cheis.

Ye catho-
lik doc-
trine.

A similitude.

of his natuir, he deinzeit him aluterlie to do yis in deid, nocht yat he be imitacioun schew or finzeit him tobe man, bot trewlie gaue him self a perfyte man, nocht yat he fuld appere or be iugeit, bot yat he fuld be and that in weray subſtance a perfyte man. Heirfor as the ſaul adunit to the body, bot nocht zit turnit in ye body præſentis nocht an wthir man, bot is a man, and a man nocht be feinzeing, bot be ſubſtance : ſua alſo ye ſone of God without al changeing of ye ſelf, be vniing him ſelf to man, nocht be commixtioun of natuiris, nor be præſenting an wthir, bot in ye ſelf ſubſtance wes maid man. Heirfor lat al ye vnderſtanding of ſik a perſoun aluterlie be wappit away, quhilk be finzeing and præſenting an wthir, is tane on hand : quhare ane thing euir is in trewth, and ane wyir thing is finzeit, quhare yat man quha præſentis ye perſoun, neuir is he, quhome he præſentis. God forbid, yat be yis diſſaitful maner, ye ſone of God mot be beleuit, to heſ tane on him ye perſoun of man : bot rather ſua, yat his ſubſtance remanyng vnchangeable, and takand ye natuir on him of a perfyte man, he mot be ye body ſelf, ye man ſelf, and ye ſelf perſoun of ye man, nocht a fenzeit, bot a trew perſoun : nocht in præſenting, bot in ſubſtance : nocht ſchortlie yat mot ceis with ye præſenting, bot quhilk aluterlie remanis in ſubſtance.

That ye vnitie of perſoun in our Saluour wes complete in ye virginis boſum. And yat ye propirteis of ye humane natuir in our Saluour, ar catholiklie attribute to his godheid : and ye propirteis ſiklyke of his godheid, to his manheid : be reſſoun yat ye ſone of God and man, is ane Chriſte only in perſoun. And yat ye bliſſit virgin deulie is callit ye mother of God. Cap. XXI.

HEIRFOR this vnitie of perſoun in Chriſt, naways eftir the birthe of the virgine, bot in ye ſelf wombe of the virgine wes coniunit and perfytit. For we man gretumlie be war, that we confes Chriſte nocht onlie ane : bot alſo euir tobe ane : becauſe it is an intolerable blaſpheme, yat gif yow affirme yat he is now ane, zit ſumtyme yow wil contend yat he hes nocht bene ane, bot twa : yat is ane eftir ye tyme of baptyme, bot twa about ye tyme of his natiuitie. Quhilk botumles ſacrilege na wyirways trewlie may

we eschew, except we confes man vnit to God, in vnitie of persoun, nocht in his ascensioun, or resurrectioun, or in baptim, bot yan in ye motheris wombe, yan quhen ye virgine confaut. For ye quhilk vnitie of persoun, indifferentlie to him and alyke bayth thai thingis, yat ar propir to God, ar attribute to man, and quhilkis ar propir to ye body, ar appropriat to God. For frome yis ground is it, yat is reuelit in writ be God : bayth ye sone of man to hef descendit frome heuin, and ye Lord of gloir to hef bene crucifit in erth. Fra that ground is it also, yat ye body of ye Lord being maid, ye body of ye Lord being creat, yat ye sone of God him self mot be callit maid, ye complete wifdome of God mot be callit ye creat knowlege, as in ye foreknaulege his handis and feit ar schawin to be peirfit. Be yis vnitie, I say of persoun, yat thing also is perfytit be resfoun of siclyk a mysterie, yat ye body of ye sone of God being borne of an immaculat mother, God him self in ye secund persoun, mot be beleuit maist catholiklie to be borne of ye virgine, and maist wickitlie denyit to hef bene borne. Quhilk thingis sen yai ar, God forbid yat ony man preifs to defraude ye haly virgine of ye priuilegis of ye grace of God, as of hir special gloir. For sche be a special gift of oure Lorde and God, bot of hir sone, maist treulie and bliffitlie is tobe confessit tobe *θεότοκος* (yat is, ye mother of God). Bot nocht on yat manere ye mother of God, as sum vickit hæresie suspectis : quhilk affirmis hir to be callit be name onlie ye mother of God, as sche quha buir a man quha efterwart was God : as we cal ye mother of a Preist, or ye mother of a Bischope, nocht now in ye bering of a Preist or a Bischop, bot in ye bering a man, quha eftirwart was maid a Preist or Bischope. Nocht sua I say, haly Marie is ye mother of God, bot yairfor rather, because, as it is ellis said, yat in hir consecrat bosum, yat maist haly mysterie wes wrocht, quhilk for a singular and onlie vnitie of persoun, as ye sone of God in manly nature is man, sua man in God, is God.

Note.
A proffetable reul, to vnderstand sindry scripturis concerning our Saluour.
Io. 3.
1. Cor. 2.

Psal. 21.

Aganis an hæresie contrare to yis trewth.

A repetitioun of ye errouris præceding : with a congratulatioun to ye trew catholik Kirk, for hir synceritie of fayth. Cap. XXII.

Bot now to yai thingis, quhilkis of ye foresaidis hæresiis ar of ye catholik

Obserue
guid Chris-
tiane, that
you be par-
tisman of
yir blis-
singis.

Io. 3.

fayth schortlie spokin afoir, for strenthin of oure memorie, lat ws schortliar and mair narroulie reherse: to wit, yat ye thingis reherfit agane may be bayth mair fullelie vnderstand, and preffit in memorie mair firmlie may be kept. Lat it be heirfor an accurse to Photinus, quha nocht refais ye fullines of ye Trinitie, and quha prechis yat Christ is man onlie. Lat it be an accurse to Apollinaris, quha affirmis, yat yair is corruptioun of ye Trinitie changeit in Christ, and quha takis away the proprietie of ye perfynt manheid in him. Lat it be an accurse to Nestorius, quha denyis God to be borne of ye virgine, and affirmis to be twa Christis, and ye fayth of ye Trinitie being schote away, introducis til ws a Quaternitie. Bot bliffit is ye catholik Kirk, quha wirschipis ane God in fullines of Trinitie, and siklyk æqualitie of ye Trinitie in ane diuine substance: yat noyir ye singulartie of ye substance, mot confound ye proprietie of persones, nor zit siklyk ye distinctioun of ye Trinitie, mot diuide ye vnitie of ye godheid. Blift, say I, is ye Kirk, quha in Christ beleuis to be twa weray and perfyte substances, bot ye person of Christ to be ane: yat nothir ye distinctioun of naturis mot diuide ye vnitie of person, nor zit alykways ye vnitie of person mot confound ye difference of substances. Blift, I say, is ye Kirk, quhilk yat it mycht grant bayth euir to be, and to hef bene ane Christe, confessis the manheid vnitit to the Godheid, nocht eftir ye birtne, bot ewin in ye self wombe of ye virgine. Blift, I say, is ye Kirk, quha vnderstandis God maid man, nocht be changeing of natuir, bot be reffoun of ye ane person, of ye person trewlie nocht finzeit, appering, and vaniffing away: bot of ye subsisting person, and euir permanent. Blift, I say, is ye Kirk, quhilk prechis yis vnitie of person to haif sa greit power, yat yairthrow be a meruolous and intellable mysterie, it attributis ye godlie propirteis to man, and ye manlie to God. For yairthrow yat man descendit from heuin as concerning God, it denyis nocht: and beleuis yat God as concerning man, wes in ye erd maid, sufferit, and crucifit. Thairthrow breuelie it confessis bayth man to be ye sone of God, and God ye sone of ye virgine. Blift heirfor and worschipful, sanctifit, and maist haly is yat confessioun, aluterlie to be comparit to yat supernal louing of ye Angelis, quhilk be ane threfald bliffing glorifis ane Lord God, for specialie yairfor it furthschawis ye vnitie of Christ: yat ye mysterie of ye trinitie exceed nocht in

numbir. Thir thingis ar fpokin, as it war be ye way, ane wyer tyme mair fullerie to be tretit and explanit.

*He returnis to ye temptatioun of ye faythful be erroneous doctrine, teche-
ing al guid Christiane, yat he fuld refaue ye doctouris aggreing with
ye Kirk, and nocht leue ye fayth of the Kirk with ony ane doctour
quhatfumeuir. And first of Origine. Cap. XXIII.*

Now lat ws return to our porpose. We said thairfor in the former partis yat in ye Kirk of God, tentatioun of ye peple wes ye erreure of ye techear : and infamekle the tentatioun gretar, quhowmekle he war cunningar, quha had errit. Quhilk thing first be authoritie of scripture, yairefter be exemplis of the kirk we declarit : to wit be the reherfing of yame, quha quhen sumtyme war estemit of hail fayth, and at lenthe zit othir fel in an wther manis sect, or yame self inuentit yair awin hærefie. A gret mater trewlie Note. and proffetable to be lerit, and neccellare to be brocht in memorie : quhilk thing diligentlie be abundance of exemplis we fuld mak cleir, and ding in ye eris of men : yat al catholikis almaist hes knawin, yat yai fuld refaue ye doctouris with ye kirk, and nocht with ye doctouris leue ye fayth of the kirk. Bot I think yis, yat sen we may produce mony in yis kynd of tentatioun, yat almaist nane is that may be comparit to the tentatioun of Origine : In quhome yai war mony thingis sa fer excellent, sa singlar, sa meruolous yat in ye begynning ony man esalie mycht iuge credit to be geuin to al yat he affirmit. For gif lyfe makis authoritie, he wes a man of grete labouris, of grete chaffitie, of grete patience and suffering : Gif gentrice or leirnyng, quha was mair noble yan he ? First quha was borne in yat hous, quhilk wes maid noble be martyrdome ? and yairefter for Of Ori-
gine. Christis saik nocht onlie wes denudit of his father, bot of al his geiris also, sa mekle proffetit in the stryde way of haly pouertie, yat he for confessing the Lord oftymes (as yai say) wes afflictit. Bot zit thir thingis allane war nocht in him : quhilkis all efterwart mycht be temptatioun, bot sa grete also quiknes of sa profound, sa scharpe, sa gentil ingyng, yat almaist he gretumlie and fer ourcome al wtheris : and of sa gret excellencie of leirnyng and of al eruditioun, yat yai war litle of diuine philosophie, and Of the sin-
gular pro-
pirteis in
Origine. Sa mony
excellent
propirteis
wes nocht
knawin, a-
mangis al
our renni-
gatis :
quharefor
mair mis-
cheantlie
wes ye feble
of fayth
vincust.

His leir-
ning in ye
Greke and
Hebrew
tounge.
His suete
flouing
speche: his
strenthe in
disputa-
tioun.

*Plæraque
exemp. lat.
hoc loco
corrupta
sunt.*

Philip the
first Chris-
tiane Em-
prieur. Eu-
seb. hist.
Eccles. lib.
6.

Porphyri⁹
wes a blas-
phemous
wrytear
aganis the
Christiane
religioun.

almaist peraduentuir nane of humane philosophie, quhilk he had nocht throwchlie knawin. To quhois knowlege quhen the Greikis gaue place, the Hebrew literis also war exornat be him. Bot quhairto sal I tel of his eloquence? quhais speche wes sa plesand, sa iocund, sa sueit, yat to me apperit out of his mouthe, nocht wordis sa mekle, as certane hwnie to hef flowit. Quhat thingis diffcil to persuede, be strenthe of disputatioun maid he nocht plane? Quhat thingis diffcil to be done drestit he nocht, yat yai mot appere maist facil. Bot perchance, be knottis onlie of argumentatioun he drestit his allegiance. Ze planelie neur wes ony of the doctouris, that vseit may exemplis of Godis law. Bot I trow yat he wrate bot litill: na mortal man wrate mair: yat it apperis to me yat al his writingis may nocht onlie nocht be perfytille red, bot na wayis may be found. To quhome yat na thing fuld inlake to ye occasioun of science, ye fowthe of age aboundit also. Bot peradventure he wes litle happy be his scoleris: quha ewir was mair happy? furth of his bosum treulie become innumerable Doctouris, innumerable Preiftis, confessoris, and Martyris. Bot quhou gret wes yan ye admiratioun of him amangis al men, quhow grete the gloir, quhou grete ye fauour, quha can declair? quha weil studious of religioun come nocht fleand to him, fra ye vtmaist partis of ye warld? quhat Christiane worschipit nocht him, as a Prophet? quhat Philosophour worschipit him nocht, as a maister? Quhow worschipful wes he, nocht onlie to ye priuat estate of men, bot to ye Empyre self also, ye historiis declaris: quhilkis schawis that the mother of Alexander ye Emprieur callit him in hir cumpanie and that for the merit trewlie of heuinlie wisdome, with gift and luue of ye quhilk he was inflammit. Bot his epistolis also beris witnefs, quhilk he be autoritie of his pouer in Christe, wrate to Philip ye Emprieur, quha wes ye first Christiane of ye Romane Princis. Of quhais incredible knowlege gif ony resauis nocht a testimonie be report of ws Christianis, lat him at ye leist resauie ye confessioun of ye Ethnikis, according to ye witnessing of Philosophouris. For wickit Porphyrius self mouit be ye name of him, almaist in his barneage passit to Alexandria, and yair saw him yan ane aigeit man bot planelie fik a ane, and sa excellent yat he had ascendit ye heich toure of al science. Tyme sal sonear failze me, nor I may collect anis, for ye leist part, yai excellent thingis, quhilkis sprang

of yat man : quhilkis al nocht onlie zit pertenit to ye gloir of religioun, bot also to ye a grete cause of tentatioun. For quha is he quha wald hef schaikin fra him a man of sa grete ingine, of sa greit leirnyng, of sa gret beu-
 tifulnes, and nocht rather vse yis sentence : yat he had leuir erre with Ori-
 gene, yan with wtheris to vnderstand ye trewth ? And quhat neidis mair ?
 the mater declinit heirto, that nocht a manly, bot as the mater schew, a weray
 perelous tentatioun of sa grete a persoun, of sa grete a doctoure, of sa grete
 a Prophete, dounled mony fra the integritie of fayth. Quhairfor the samin
 Origene sa excellent and fik a man, quhylis he insolentlie abuseis the grace
 of God, quhylis he lippinnis ouermekle to his awin ingyne, and creditis til
 him self largely, quhylis he esteimis lytle ye auld simplicitie of ye Chris-
 tiane religioun, quhylis he præsumis to haif vnderstanding by all wyeris,
 quhylis he contemnand the ecclesiastik traditionis, doctrine, and auctoritie
 of ye forefatheris, interpretis of a new manere certane heidis of scripturis,
 he deseruit yat of him also, to ye Kirk of God it mot be said : Gif a Pro-
 phet sal ryis in ye middis of the : and a litle eftir : Thow sal nocht heir
 (says he) ye wordis of yat Prophete : and siklyke, Because ye Lorde zoure
 God (says he) temptis zow, quhiddir gif ze luue him, or nocht. Trewlie
 nocht onlie a tentatioun wes it, bot also a grete tentatioun, quietlie and
 step and step to draw away be admiratioun of his ingyne, eloquence, con-
 uersatioun and fauoure, ye kirk of God til him submittit, and on him de-
 pendand, and na thing suspectand of him, na thing fering him, haistlie
 fra the auld religioun til a new prophanatioun. Bot sum man wil say, yat
 ye buikis of Origene ar corruptit. yis I ganestand nocht, bot erar wald ye
 samin, for yat is techit be sum and also writtin, nocht be catholikis onlie,
 bot also be hæretikis. Bot that is the thing quhilk we fuld now confider
 that albeit him self wes nocht, zit the buikis set furth in his name, is a
 grete tentatioun : quhilkis braistis owt in mony woundis of blasphemeis,
 nocht as wther menis, bot as his ar red and luueit : yat albeit it wes nocht
 ye mynd of Origene in ye consaiting of ye erreure : zit to persuaide the
 erreure, ye authoritie of Origene mot appere to mak mekle.

Of Ori-
 genis sal,
 and of ye
 cause yair-
 of.

Origenis
 buikis be
 wtheris
 corruptit.

Of the fall of the grete leirnit man Tertulliane. Cap. XXIIII.

His erudi-
tioun.

Bor the samyn is ye case of Tertulliane: for as ye wther amangis ye Greikis, sua he amangis ye Latinis, is to be iugeit neir ye principal of al oure men. For quha wes bettir leirnit yan wes yis man, quha in ye diuine and humane materis wes mair exerceit? He trewlie al ye Philosophie, and al ye sectis of Philosophouris, ye authoris and appreuearis of the sectis, and al thair doctrine, al ye veritie of historiis and of excerciseis, be a meruolous capacitie of mynd, perfytlie vnderstude. Bot excellit he nocht of solide and hie ingyne: that na thing almaist he set him to, quhilk he othir peirfit nocht be scharpenes of wit, or be wechty reffonis distroyit nocht. Ferther quha may dewlie exprels ye louing of his eloquence?

Quhais er-
rouris he
confutit.
† Sua na-
meit for
ostenta-
tioun of
yare sci-
ence, quhen
yai war
maist vane,
quha in yat
parte now
hes mony
discipulis.
In 5. Math.

quhilk is drest be sa grete, and be, I wate nocht quhat, force of reffonis, yat it may schuit men forduart to ye consent yairof, quhome it may nocht aluterlie tyist: Of quhome yai ar almaist sa mony sentences as wordis, quhow mony sentences sa mony victoriis. This thing knawis the Marcionis, Apelles, Praxeæ, Harmogenes, Iowis, Gentilis and yai callit † Gnostici, and ye rest, quhais blasphemeis he be mony and grete wolumis, as be certane fyreflachtis brak down to nocht. And zit yis man also estir al thir thingis, yis man, Tertullian I mein, lital grippand and sikand to the catholik doctrine of the vniuersal auld aunciant sayth, and mair eloquent yan happy, his iugement yairestir changeit, did at lenthe, yat of him the blissit confessor Hilarius in a certane place wrytis. Be his errour follow-

Tertulliane
apprenit ye
dremis of
Montanus.

ing, says he, fra his louable and approuable wrytingis he plukit away ye auctoritie: and he also in ye kirk wes a grete tentatioun. Bot of him I wil speik na mair. This thing onlie wil I reherse, that contrare ye command of Moyfes in yat he affirming the new furious madnes of ane Montanus sproutand vp in ye Kirk, and yai woud dremis of new doctrine of certane voud women to be trew Propheciis, he deseruit, yat of him and of his wrytingis it suld be said: *Gif a Prophete ryse in ye middis of the,* And estir: *Thou sal nocht heir the wordis of yat Prophete.* Quhy? *Because,* says he, *ye Lord zour God temptis zou, quhidder ze luue him, or nocht.*

Quha is to be callit a Catholik. Of ye miserable state of ye wauering in fayth : and quhou in ye haly catholik Kirk only is suir rest of conscience. Cap. XXV.

BE thir heirfor fa mony, and fa grete, and wtheris fiklyk mony wechty ecclesiastical exemplis, we suld eidentlie persauē, and according to ye law writtin in Deuteronomie mair cleirlye yan ye lycht vnderstand : yat Quhy permittis God errouris and hæreseis to spring vp. gif ony tyme ony techear in ye kirk, fal wauer and aberre fra ye fayth, yat ye prouidence of God sufferis yis to be to ye temptatioun of ws, quhidder we luue oure God or nocht, in al oure hart, and in al oure faul. Quhilkis thingis sen yai ar fa, he is a trew and a weray Catholik, quha luuis ye trewth of God, ye Kirk of God, and ye bodie of Christ. Quha præferris na thing to ye religioun of God, nor to ye catholik fayth : nocht Lat ye erroneous yis day, lay to thair doctrine to this lyne, and reul. præferring ye auctoritie of ony ane man, nocht ye luue, nocht ye ingyne, nocht ye eloquence, nocht ye philosophie : bot dispyseand al thir thingis, and perseuerand firme and constant in fayth, quhateuir thing he fal know ye catholik Kirk vniuersalie, to hef haldin of auld, yat thing onlie decretis he to be haldin, and to be beleuit be him. Bot quhatfumeuir thing yair-estir be ony ane man, by al, and contrare al haly men to be brocht in of new, and nocht hard afoir : yat thing lat him vnderstand to pertene nocht to religioun, bot rather to tentatioun, and yat specialie that he is instructit be ye mynd and sayngis of Sanct Paul, for yis is it, quhilk he wrytis in ye first to ye Corynthianis : It behuifis (says he) hærefis tobe, yat quha ar 1. Cor. 11. prouin mot be manifest amang zow. As he wald say, for yis cause, ye auctouris of hærefie ar nocht haistlie be God ruitit out, yat ye prouin mot be maid manifest : yat is yat euery man mot appere quhow grippand, faythful, and constant luuear he be of ye catholik fayth. And in deid quhen euery noueltie springis out, fra hand is persauit ye wecht of ye The corne, ye caf. corne, and lychtnes of ye caf : than without gret difficultie is it blawin out of ye barn fluir, quhilk without wecht wes haldin within ye samyn. The half alane anis : nothir haite nor cauld. For sum ar quhilkis fra hand aluterlie blawis away : bot wyeris aluterlie schakin out bayth feris to pereis, and thinkis schame to returne, woundit, half deid, and half leuing : as yai quha hes drunken fik quantitie of wyne, A similitude. quhilk noyir hes nicht to slay, nor zit may be digestit : nothir causis to de,

The miser-
able state
of ye wa-
uering wit-
tit in fayth.

nor sufferis to leue. O miserable state! O with quhou grete violence and feruour of cairis, and with quhou grete troublous blastis ar yai cacheit and careit! For now quhat way ye wind blawis, be suddane erreure ar yai reueist: now returnit to yame selfis, as certane contrarious wallis ar dOUNg abak: now be fuleche præsumptioun yai thingis also quhilkis apperis incertane, yai appreue: now be an vnreßonable dredoure also yai thingis quhilkis ar fuir, yai feir: incertane quhat way yai fuld pas, or quhat way fuld return: quhat they fuld couet, or quhat fuld eschew: quhat yai fuld hald, or quhat yai fuld lat slip. Quhilk affliction trewlie, of thair dout-
fum and euil hung hart is a medicine of Godis rewth towart yame, gif yai war wyife. For heirfor without ye maist fuir heinning place of ye catho-
lik fayth, be findry tempestuous stormis of thochtis and cuiris ar yai schaik-
ing, struking, and almaist flane, yat yai mot lat doun ye failis of thair proud
confait, schaikin out to heicht, quhilkis vickitlie thai had dilatit to ye
windis of noueltie: and mot reduce and hald yame selfis within ye maist
fuir raid, and harbery of yare haly mother ye Kirk, and womet out agane
fra ye ground yai bittir and tribulous seis of errouris, yat estir yai nicht
drink ye fluidis of ye quick springand wattir. Lat yame forzet weil, yat
yai haif lerit nocht weil: and of al ye doctrine of ye kirk, quhilk be vndir-
standing may be tane, lat yame tak: quhilk may nocht, lat yame beleue.

The haly
catholik
kirk is a
suir hein-
ning place,
to a tribu-
lit con-
science.

A trim me-
taphore.

*Aganis ye inconstant and curious new forgearis of sectis and errouris.
Cap. XXVI.*

Obserue O
forgearis
of new
phantaseis.

QVHILKIS thingis sen fa ar, I gretumlie reuoluand and panceand ye famin thingis with me self, may nocht merwel aneuch of fa gret wodnes of sum men, at fa gret impietie of yair blindit mynd, and schortlie at fa gret lust to erre and wauer, yat yai nocht content of ye rewl of beleif anis of ye auld techit and resaut, bot seikis noueltie fra day to day, and euir ar de-
fyrous to eik sum thing to religioun, to change, or to pluk fra it. As it
war nocht ye heuinlie doctrine, yat sufficeis anis tobe reuelit, bot manlie
doctrine, quhilk may nocht bot be daylie mending, zea rather be repreuing
be perfitit. Sen Godis word cryis, Pafs nocht ouer yai boundis (proptis,
Prouer. 11. or marcheis) quhilkis thy fatheris hes putt. and: Aboue ye Iuge, iuge

yow nocht. and : The serpent sal byte him quha cuttis ye haige. And Eccle. 9.
yat also of ye Apostil, be ye quhilk al ye vickit nouelteis of al hærefiis, as Eccle. 10.
be a spiritual suord, hes oftymes bene stowit away, and oftymes ar tobe
stowit. O Timothe, saue that thing, quhilk is geuin ye to keip : eschew- 1. Tim. 6.
and ye prophane nouelteis of woceis, and ye contradiçioun of science
falslie fa callit : quhilk science quhen sum men promisis, thai hef errit, as
concernyng fayth. And eftir yir thingis ar yai ony found fa indurat, fa A grette
feruour to
ye trewth
in yis auc-
tour.
inueterat, and of fa schamelis a forret, of sik obstinat vnschamefulness, of fa
stannerie stubburnes, quha fuld nocht submit yame selfis to fa gret plentu-
ousnes of thir heuinlie wordis? To fa gret force and wecht fuld nocht
bow? be fa strang mellis and hemmeris quha fuld nocht be betit doun?
with fa gret fyreflachtis breuelie fuld nocht be dung to ye ground? Es-
chew says he, the prophane nouelteis of woceis. He sayd nocht ye anti-
quiteis, he sayd nocht the thingis haldin of hald : zea, rather planelie quhat
contrarie mot follow, he furthschew. For gif noweltie is to be eschewit,
antiquitie is to be haldin : and gif noweltie is prophane and vngodlie, an-
tiquitie is haly and sanctifiit. And oppositionis, says he, (or obiectionis) Of ye fals
opinioun
of science
amangis
hæretikis.
of science falslie fa nameit. Treulie the name is fals in the doctrine of
hæretikis, that ignorance be ye name of science, mist be ye name of brycht
and fair wedder, mirknes be ye name of lycht mot be colorit and clokit.
Quhilk sum men (says he) quhen yai promiseit, yai errit, as concernyng
faythe. Quhat thing promiseit yai quhen yai errit? bot ane new and, I
wait nocht quhat, vnknewin leirnyng. For yow may heir sum of yame
selfis say : Cum ze, O ignorantis and miserable, quhilkis ar commonlie The proud
consait of
hæretikis
is na new
thing.
callit catholikis, and leir ye trew faythe, quhilk except ws, nane vnder-
standis, quhilk mony lyftymes of men afoir hes lyin hid : bot it is laitlie
reuelit and furthschawin : Bot leir it thiftuoulie and secreitlie, for it sal
delyte zow. And siklyke quhen ze hef lerit it, teche it in hidlingis, lest Sa began
our renni-
gatis.
ye warld heir, lest ye kirk know. For it is geuin to few men to vnder-
stand ye secrete of fa grette a mysterie. Ar nocht yir ye wordis of yat
huir, quhilk in ye prouerbis of Salomon callis til hir men by ye way, quhen
yai had ye gait. Quha is (says sche) ye maist fulesche amangis zow, lat Prouerb. 9.
him cum by ye way to me. Bot scho callis ye pur of witt, sayng : Tak
to zow glaidlie ye hid breidis, and drink in hidlingis ye sueit watter.

Quhat followis? Bot he wate nocht, says he, quhow erthlie creaturis passis in hir cumpanie. Quha ar ye erthlie creaturis? Lat ye Apostil declare it. Quha hes errit, says he, as concernyng fayth.

The wechty command of ye Apostil : Depositum custodi. yat is : Saue ye thing geuin ye to keip, is discussit. Cap. XXVII.

- Bor it makis mekle to ye porpose, to treit mair diligentlie, ye hail fentence felf of the Apostil. O Timothe, says he, saue yat, quhilk is geuin ye to keip : eschewand ye prophane nouelteis of woices. O, yis exclamatioun is bayth of knowlege of thingis to cum, alyke and of cheritie. For he saw afoir ye errouris to cum, for ye quhilkis he also afoir wes forie.
- O. Quha is Timothe this day? Bot other generalie ye vniuersal Kirk, or specialie ye hail cumpanie of Prælatiſ : quha awcht at ye leift to haif ye hail knowlege of Godis religioun yame felfis, or to teche it to wtheris?
- Timothe Saue, &c. Quhat is, Saue yat thing quhilk is geuin ye to keip? Saue, says he, for theuis, for inimeis, yat quhen men slepis, yai saw nocht fetcheis vpon that guid feid of the quheit, quhilk the sone of man hes sawin in his croft.
- Matth. 13. Saue yat thing quhilk is geuin ye to keip. Quhat is ye thing, yat is geuin ye to keip? That is, quhilk is committit to ye, nocht yat quhilk is inuentit be ye : quhilk yow hes resauit, nocht that quhilk thow hes imaginat : a mater nocht of ingyne, bot of techement : nocht of priuat vsurpyng, bot of publiſt traditioun : a mater brocht to the, nocht pronounceit be the : in quhilk thow fuld nocht be an actour (inuentour or forgear) bot a keipar : nocht a lawmakar, bot a lawkeipar, nocht a gyde, bot a followar, Saue, says he, yat quhilk is geuin to ye, saif ye talent of ye catholik sayth vnbrokin and incorrupt. Quhat wes committit to ye, lat yat remane in thy poiss, lat yat be randerit agane be ye. Thow hes resauit gold, rander agane gold : I wil nocht yat yow in ye place of ane thing, slip in ane other : I wil nocht yat yow othir for gold schameleslie put down leid, or dissaitfullie brase : I wil nocht haif ye apperance, bot ye natuir planelie of gold. O Timothe, O yow Preift, O yow Techear, gif ye grace of God hes maid ye apt and ganeand be ingyne, exercise, and leirnyng : be yow a
- Note. Beseleel
wes enduit Beseleel of the spiritual tabernacle, graif owt ye precious stanis of godlie

doctrine, faythfullie set yame, wyllie trim yame, eik to yame licht, brychtnes, beutifulnes and plesance. Lat it be vnderstand be thy expositioun, mair cleirlye, quhilk afoir was beleuit obscurlye : lat ye eftircumeris reioise yat yai vnderstand be ye, quhilk the antiquitie afoir had in reuerence, quhen yai vnderstude it nocht. Zit teche sa the samyn thing, quhilk thow hes lerit, that quhen thow speikis newlie, yat yow speik na new thingis.

be ye spirit of wisdom and science, to dres al thingis to ye ornament of ye tabernacle. Exod. 36. Neulie, bot na neu thingis, to be techit.

That it is proffetable to increfs in religioun and knowlege yairof, bot aluterlye vnlesum to alter or change any thing yairin. Cap. XXVIII.

Bot perchance sum man wil inquire : Suld yair be heirfor in ye kirk of Christ na increfs of religioun ? zis lat increfs be hald, and yat weray grete. For quha is he sa inwyous to man, sa odious to God, quha wald preifs to stay yat thing ? Bot zit sa, yat ye increfs trewlye may be of fayth, and na change yairof : sen to increfs pertenis onlie, yat euerie thing bydand in ye self mot be amplifiit : bot it is proper to changeing, yat ane thing mot be transferrit and turnit in ane wther. It is expedient heirfor yat knowlege, science, and wisdom gretumlie and mekle mot grow and increfs, als weil of euerie man, as of al : als weil of ane man, as of ye hail kirk : and yat in al greis of aigis and tymes : bot zit onlie in the awin kynd, to wit, in ye awin doctrine, in ye awin vnderstanding, and in ye awin sence. Lat ye religioun of saylis follow ye natuir and maner of ye bodyis, quhilkis albeit be proces of zeris turnis ouer, reknis, and fwrth-schawis yair number and compt, zit thai remane stil ye samyn thing, yat thai war. Thair is a gret difference betuix ye floure of barneage and ye maturitie and rypnes of ye eild. Bot zit ye samyn ar auld men, quha afoir wes childer : yat albeit ye state and forme of ye ane and ye samyn man be changeit : zit nochtyelefs ane and ye samyn natuir, ane and ye samyn persoun remanis. Litle ar ye membrs of infantis, grete of ye zounge men : zit ya ar ye samyn self membrs. Quhou mony iuncturis and membrs ar yai of barneis, sa mony ar yai of men : and quhat euery thingis yai ar, quhilkis be proces of ye rypear aige ar generit, yai war yan sawin in ye strenthe of ye seid : yat na thing yairefter wes produceit in ye auld men, quhilk yan lay nocht hid afoir in ye barneis. Quhair by thair is na dout

O quhou godly and cunninglie.

The increfs of religioun.

Changeing.

A similitude of ye increfs of bodyis and of religioun.

bot yis is ye lauchful and rycht reul of increfs, bot yis is ye fuir and maift gay ordoure of grouing, gif the partes of the aige weiwe out yai membris, fchape, and forme in ye mair of aige, quhilkis ye wifdum of the makar of al, had formit afore in ye zoung anis. For gif manis fchape, be eftir turnit in ony forme nocht of his awin kynd, or always ony thing be eikit to ye numbir of ye membris, or ocht tane fra ye famin : force it is yat oyer ye hail body decay and perife, or be monftruous, or at ye leift be waikit. Sa it is alfo decent, yat ye doctrine of ye Christiane religioun mot follou yir lawis of increfs and grouing, to wit, yat be zeris it mot be ftrenthit, be tyme dilatit, and be aige vpheit : nochtyeles yat it perfeueir incorrupt and vndefylit, and in ye hail mefoure of ye partis yairof, and in al ye membris and al fenfis mot be ful and perfyte, quhilk by yat mot admit na interchange, na damage of ye proprietie, nor refauing na vthir definitioun yan afoire. As for exemple, oure eldaris of auld hes fawin in yis feid tyme of ye Kirk, the feid of fayth, as of clene quheit, it is weray iniuft and vngan-and, yat we yair eftircumaris for ye felf veritie of ye quheit mot cheis ye errour of fitches, and put in ye place of ye wther. Quhy rather is nocht yis rycht and followis bettir, yat ye first and laft proceedingis difaggre nocht amang yame felfis, yat of ye increfs of ye first intitutioun, as it war of faw-ing of guid quheit, we mot alfo fcheir the fruit of ye doctrine of quheit : yat quhen ony thing of ye natiue begynning of yai feidis, be proces of tyme be alterit in forme, and fumtyme be plesing, rank, and grow to ma-turitie : zit nochtyeles na thing be changeit of ye propirtie of ye first feid. albeit ye fchap, zea, forme and difference be eikit : zit ye famyn natuir of euery kynd fuld perfeueir. For God forbid, yat ye rofe plantis of ye ca-tholik fenfe, be turnit in thirfillis and thornis. God forbid, I fay, yat in yis fpiritual paradife, of ye graiwis of cannal and balme, fra hand fpring wp guild and humlokis. Quhat ewir heirfor in this Kirk, be ye huf-bandrie of God, and be ye fayth of the fatheris is plantit : it becumis, yat yis famin thing be ye diligence of ye fones be laborit, nurift and kepit : lat yis famin thing flureis and wax rype : lat this famin thing proceid, and be perfytit. For it is lefum yat ye auld doctrine of ye heuinlie philoso-phie be proces of tyme be labourit, trimmit, and polifit : bot aluterlie vn-lefum yat it be changeit, aluterlie vnlefum that it be mankit, or maid mu-

Obferue.

Be ye seid
of quheit,
is signifit
the trew
doctrine.

The rose
plantis of
ye catho-
lik fenfe.
The kirk
is fpiritual
paradise.

tilat. Lat it refaue plainmes, lycht, and diftinction: bot, yat it retene fullines, integritie, and ye propir fenfe, it is aluterlie neceffare. For gif anis falbe admittit yis licence of diabolical diffait, I wg to talk it, quhou gret perel fal follou, to cut away and abolifhe ye hail religioun. For ony part of ye catholik doctrine being refutit, and fchot away: wtheris thingis alfo, and wtheris agane ficlyk, and thaireftir wtheris and wtheris, yan as of a confuetude, and as of a lefum maner falbe fchote away. Bot ferther ye partis being feueralie refutit, quhat wther thing fal follou at lenthe, bot yat ye hail mater to gidder be refutit? Bot alfo contrarie, gif we fal begin to mixt noueltie with antiquitie, vncouth and ftrange thingis with domeftical materis, and prophaniteis with thay thingis, quhilkis ar haly: force it is, yat yis maner fprig vp vniuerfalie, yat na thing eftir this in ye kirk may be left vntwecheit, na thing vndefylit, na thing hail, na thing vnspotit, bot yat heireftir be thare a bordal of abominable and filthy erroris, quhair afoir wes an haly temple of ye chaft and vndefylit veritie. Bot ye pietie of God mot turn away yis horrible cryme fra ye myndis of his peple, and grant yat yis be rather ye madnes of ye wickit and of ye reprobat. Bot ye kirk of Chrifte a diligent and a war keipar of yat doctrine to it deliuerit, in it neur changeis ony thing, na thing diminufis, na thing eikis: it cuttis nocht away ye thingis neceffare, eikis to na fuperfluitie, it tynis nocht ye awin, nor vfurpis na wther manis: bot with al diligence labouris yis ane thing, yat faythfullie and wyiflie treeting ye auld, gif ony thingis be techit of auld and begun, yat it mot fet out and polife ye famin: gif ony thing be expres and outfett, yat it mot ftrenth and confirme ye famin: gif ony thing be confirmit and determinat, yat it mot kepe ye famin. And fchortlie quhat wthir thing euir intendit ye kirk be ye decreis of counfelis, bot yat thing quhilk afoir wes fimple and planelie beleuit, to be eftir beleuit mair diligentlie: yat afore wes precheit flawlie, ye famin thing eftir to be precheit mair feruentlie: yat afore wes haldin in litil reuerence, ye felf thing eftir to be haldin in mair reuerence. This thing, I fay, ye catholik kirk fterit be ye nouatioun of inuentionis of hæretikis, perfytit euir be ye decreis of counfelis, and na thing ellis: bot yat quhilk fche had refautit fra hir forefatheris be traditioun only, eftir ye famin thing to hir pofteritie alfo, fche mot confirme and mak fuir be hir hand-

A notable
sentence.

Zit stay, O
ze defor-
mearis of
ye catholik
kirk.

A bordal
of filthy
erroris.

Ye dili-
gence and
deuitie of
Godis kirk.

Quhat de-
cretit euir
ye coun-
felis.

writ : comprehending a gret summe of materis in schort writtingis, and sumtymes for ye lycht of vnderstanding, be ye proprietie of a new name

1. Tim. 6. makand na new fense of fayth.

He returnis to ye wordis of ye Apostil afore discussit : exhorting to perseuere in yat doctrine of religioun anis be al Christianis refaut. Cap. XXIX.

Bor lat ws return to ye Apostil. O Timothe, says he, saue yat thing geuin ye in keiping, eschewand ye prophane nouelteis of woices. Eschew, says he, as fra a viper, as fra a scorioun, as fra a cokintrace, lest ye yai slay ye nocht onlie be tueching, bot also be yair sicht and venemo⁹ aind. quhat is to eschew ? with siklyk men nocht to refaue mete. Quhat is it, eschew thow ? Gif ony man cumis to zow, says he, and bringis nocht this doctrine. Quhat doctrine, bot ye catholik, ye vniuersal doctrine, ye ane and ye samin doctrine, quhilk be incorrupt traditioun of ye trewth, perseueris be al succeffoun of aiges, and quhilk sal but end perseuer in al aiges to cum ? Quhat mair ? refaue him nocht in zoure hous, nor bid him nocht guid day : for quha biddis him guid day, communicatis with his wickit werkis. Eschew, says he, ye prophane nouelteis of woices. quhat is prophane ? quhilk hes na halines, na godlines, strange and plane outlay fra ye inwart chalmer of ye kirk, quhilk is ye temple of God. Prophane

Eschew.
1. Cor. 5.

2. Ioan. 1.

Prophane
nouelteis,

Of woices.

A doctrine
to be fast
lockit this
day in the
breist of a
Christiane.

Recant, recant, O ze blasphemous and maist cursit Caluinistis. For be your doctrine, this is force to be said.

nouelteis of woices (says he) of woices, yat is of nouelteis of doctrine, of materis, of sentences, quhilkis to anciantie, quhilkis to antiquitie ar contrarious. Quhilkis gif yai be refaut, force it is, yat ye fayth of ye bliffit fatheris, other in ye hail, or in a grete parte be corruptit : force it is, yat al ye faythful of al aiges, al ye sanctis, al ye chaff, ye continent, ye Virginis, al Clerkis, Diacones, and Preistis, sa mony thousand Confessouris, sa grete oiftis of Martyres, sa grete anciant multitude of Tounis and Peple, sa mony Ilis, Prouincis, Kingis, Clannis, Realmis, Nationis, and finalie almaist ye hail cumpase of ye erth be ye catholik fayth now incorporat to Christ thair heid, mot be pronunceit be sa grete proces of aiges to hef bene ignorant, to hef errit, to hef bene blasphemous, to hef misknawin, quhat yai fuld hef beleuit.

That neuir wes hærefe inuentit bot only be him, quha separatit him self, fra ye vniuersal consent of Godis kirk : and certane exemples yair- of. Cap. XXX.

ESCHEW, says he, ye prophane noueltie of woices : quhilkis to resauue and follow, wes neuir ye custome of catholikis, bot of hæretikis. And trewlie quhat hærefe euir hes bullerit out, bot onder a certane name, a certane place, or a certane tyme? Quha euir set out hærefeis, bot he, quha first separat and disunit him self, fra ye consent of ye vniuersalitie and antiquitie of ye catholik kirk? Quhilk thing sa to be, exemplis makis mair cleir yan ye lycht. For quha euir afoir yat wickit man Pelagius præsumit sa grete pouer of ye fre vil of man, yat to help it in al guid materis, in euery doing, thocht nocht ye grace of God neccessare? Quha euir afoir his monstrous disciple Cælestius denyit al mankynd to be bund with ye sin of ye transgressioun of Adam? Quha durst afoir blasphemous Arrius diuide ye vnitie of ye trinitie? or afoir cursit Sabellius confound ye trinitie of ye vnitie in Godheid. Quha afoir ye maist cruel Nouatianus affirmit God to be cruel, infamekle yat he had leuir ye dethe of ye deand sinner, yan yat he suld returne, and leue. Quha afoir Simon ye weche, quha wes strukin be ye Apostolis cursing, of quhome yat auld swellie of filthines be continual and secret successioun, sprang euin to ye last of yat sect Priscilliane, durst cal God ye creator of al, to be ye auctour and wirkar of euillis : yat is, of our finnis, vngodlines and crymes? As quhome he allegis to hef maid with his handis ye natuir of men of sik sort, quha be yair awin propir motioun, and be impulsoun of a certane wil led be necessitie may do na wther thing, may wil na wther thing, bot sin : be reffoun yat yis wil cariit about, and inflammit with a certane furious raige of al wices, in al ye botumles potis of filthines, be an insatiable concupiscence violentlie is drewin. Thai ar intellable wtheris thingis, quhilkis for schortnes cause, we pas ouer : be quhilkis al, it is euidentlie and cleirly schawin, this thing almaist amang al hærefeis, to be as a maist praisit and a lauchful thing, yat euir yai reiose in prophane nouelteis, irkeis of ye determinationis of antiquitie, and be ye oppositioun of a fals name of science, passis as schipbrokin fra ye fayth. Bot contrarie yis is ye propirtie of ye catholikis, to saue yai thingis

Pelagius.
Ye Calu-
nians fleis
to ye con-
trar error
of ye Ma-
nicheis, de-
nying ye
frewil of
man.
Cælestius.
Arrius.
Sabellius.
Nouatian⁹

O Scotland
mair than
xij. C. lx.
zeris a chast
virgine to
Christe,
suld you
be nou a
strompet
to this blas-
phemous
harlot Si-
mon? or to
ony sik a
knaue?

Heretikis
ar euir de-
syrous of
nouelteis,
and fas-
cheit of an-
tiquitie :
and the ca-
tholikis
contrarie.

geuin and committit to yame be ye haly fatheris, to condemne prophane nouelteis : and as ye Apostil commandit, and commandit agane : Gif ony man sal preche by yat thing, quhilk is refaut, to accurse it.

Quhow hæretikis plenteouſlie allegeis ye ſcripturis in a peruerſt ſenſe : of ye rauenuous woulfis : of ye ſcheipis garment : and of ye diſſait of Sathan and his miniſteris. Cap. XXXI.

A mirrou
of the ma-
neris of ye
erroneous
nou alyue.

Hæretikis
clokis yair
errouris
vnder the
name of ye
law of God.

An apt si-
militude
of the diſ-
ſait of hæ-
retikis.
An wther.

Matth. 7.

HER perchanſe ſum men may ſpeir, quhiddir gif hæretikis vſeis ye teſti-
moniis of ye diuine ſcriptuir ? ze ſuythlie yai vſe yame, and yat vehement-
lie : for yow may ſe yame as it war fleand athort al the buikis of Godis
law, athort Moſes, athort ye buikis of the Kingis, athort the Apoſtolis,
Euangelis, and Prophetis. For quhiddir it be amangis yair awin or
amangis ſtrangearis, quhiddir priuatlie or publietlie, quhiddir in ſermonis
or in buikis, quhiddir in bankatting or in ye ſtretis, na thing of thair awin
almaift euir produce yai, quhilk thai intend nocht to ſchaddow oure alſo
with the wordis of Scriptuir. Reid ye tractatis of Paul Samozatenus, of
Prifcilliane, Eunomius, and of Iouiniane, and of the reſt of yai peſtilences,
thow may ſe an infinit of exemplis, na quair almaift omittit, quhilk is nocht
feinzetlie pyntit and colorit, with ye ſentenceis of ye new or auld teſta-
ment. Bot ſamekle mair ar yai to be eſchewit and ferit, ye mair quietlie
yai lurk wnder ye ſchadowis of Godis law. For yai knaw yair ſlink to na
man almaift haiftelie to be pleſand, gif it ſtewit and reikit out naikit and
plane : and yairfor yai ſtrow it ouer, as it war with an odoriferous vnct-
ment of ye heuinlie word : yat he quha wald lichtlie diſpyſe a manlie er-
roure, fulde nocht lichtlie contemne ye word of God. And yairfor yai
do quhilk yir men vſeis, quha ar to temper certane bittir drinkis to bairnis :
fiſt yai ſmeir oure yair mowthes with hwny : yat ye wnwar aige, quhen
it taiftis afoir ye fuetnes ſuld nocht feir ye bittirnes. Quhilk thing alſo
vſeis yir men to do, quha appropriatis to ewill weidis and to yair venomous
iuſe ye name of medicine : yat na man almaift quhen he ſal reid ye medi-
cine and remeid writtin vpon it, mot ſuſpect vennum. This ſamyn thing
alſo cryit oure Saluoure : Tak tent to zoure ſelfis fra fals prophetis, yat
cumis to zou in ye ſcheipis germunt, bot within yai ar rauenuous woulfis.

Quhat is the germountis of ye schein, bot ye sayngis of ye Prophetis and Apostolis, quhilkis yai as in syncere integritie of ye schein hes wowein, and maid as certane fleifis of wow, to yat immaculat lambis behalf, quha takis away ye finnis of warld. Quha ar ye rauenous woulfis, bot ye wyild and sauage vnderstanding of hæretikis: quha euir inuadis and trublis ye faldis of Godis kirk, and ryues in schundir the flok of Christe in al yat yai may. Bot yat yai mot steil mair fraudfullie vpon ye vnwar schein, quhyllis thai keip the crueltie of the voulfis, yai lay of ye voulfis schape: and faldis yame about, as it war with certane fleifis of ye woul: yat quhen ony man first felis ye softnes of ye wowl, naway suld feir ye venemous scharpenes of yair tethe. Bot quhat says oure Saluoure? Of thair fruitis fall ze knaw yame: yat is, quhen yai begin nocht onelie to crak and brag of ya wordis, bot also to interprete yame: yan yat fournes, yan yat bittirnes, yan yat furie is vnderstandit, yan the new wenum stewis out, yan ye prophane nouelteis ar oppinit: yan first yow may se ye haige cuttit, yan ye boundrodis of oure elderis translatit and changeit, yan ye catholick sayth to be cuttit and diuydit, yan ye doctrine of the kirk to be reuin. Of yis sort war ya men, quhome ye Apostil Paul in ye secund to ye Corinthianis twechis, sayand: For thir kynd of fals prophetis, says he, ar dissaitful werkaris, transfiguring yame selfis in the Apostolis of Christe. The Apostolis produceit exemplis of Godis law, and ye wtheris produceit yame also: The Apostolis produceit ye authoritie of ye Psalmes, and ye wtheris produceit yat ilk: ye Apostolis produceit ye sentenceis of ye Prophetis, and ye wtheris nocht yeles produceit yame. Bot quhen yai begane nocht to interprete alyke manere, quhilk yai alyke manere produceit: yan ye fimple fra ye dissaitful, yan ye feinzet fra ye vnfeinzet, yan ye richteous fra ye peruerst, yan finalie ye trew Apostolis fra ye fals Apostolis war discernit. And na meruel, says he: for Sathan him self transfiguris him in ye Angel of licht: it is nocht heirfor a grete mater gif his ministeris ar transfigurate, as ye ministeris of rychtuounes. Heirfor estir ye doctrine of ye Apostil S. Paul, quhowoft soeuir fals Apostolis, or fals Prophetis, or fals Techearis produceis the sentenceis of Godis law, be ye euil vnderstanding of ye quhilkis yai preifs to confirme yair errouris, it is na dout bot yai follow ye subtel inuentionis of yair maister: quhilk thingis he newir but dout

Ye schein
garment.

The rau-
enous
woulfis.

Sawaris of
discorde.
Thare
craft.

The fruitis
of the hæ-
retikis.

2. Cor. 11.

Note.

To trans-
figure yame
in the
Apostolis
of Christe,
quhat it is.

Ye radiast
way to dis-
saue.

wald hef inuentit, except yat he had knawin aluterlie na radiar way til diffait, yan quhair ye fraude of a curfeit erreure is quietlie brocht in, yat yair ye auctoritie of Godis word mot be allegeit.

Quhow Sathan temptit our Saluour : and of ya wordis of Sathan to him : Wap thy self down : and quhow yat sentence is oft inculcate in our eris be ye ministeris of Sathan, yat is, hæretikis : and of that sentence : Thow sal nocht offend thy fute at a stane. Cap. XXXII.

Quhat is it
to wap thi
self down.
Obserue.

Bor sum men wil say : Quhairby is it prouin yat ye deuil accustomis to vse ye exemplis of Godis law ? Lat yat man reid ye Euangel quhairin it is writtin : Than ye deuil tuke him, yat is, ye Lorde oure Saluoure, and set him aboue ye prik of ye temple, and said to him : Gif yow be ye sone of God, wap yi self down : for it is writtin, yat God hes geuin his angelis charge ouer the, that thai mot keip ye in al thy ways. Thai sal lift ye wp in thair handis, yat perchance yow offend nocht thy fute at a stane. Quhat sal he do to fillie miserable men, quha affaltit be testimonie of scriptuir ye Lord self of maiestie ? Gif yow be, says he, ye sone of God, wap thi self down. Quhy ? For it is writtin, says he. The doctrine of yis place is gretumlie to be markit and haldin in memorie : yat be sa grete exemple of ye Euangelical autoritie, quhen we sal se ony men produce ye wordis of ye Apostolis or Prophetis, contrare ye catholik sayth, yat we suld naways dout bot ye deuil speikis be yame. For as ye heid spak yan to ye heid, sua now also ye membris speikis to ye membris : the membris to wit of the deuil speikis to the membris of Chrifte, apostatis and remigatis to ye saythful, ye wickit to ye godlie, ye hæretikis breuelie to ye catholikis. Bot quhat, I pray zow, says he ? Gif yow be, says he, ye sone of God, wap thi self down. That is, gif yow wil be ye sone of God, and resaue ye hæretage of ye heuinlie kingdome, wap yi self down : yat is, put down thi self fra ye doctrine and traditioun of yis heich kirk, quhilk is estemit to be also ye temple of God. And gif ony wald demand ony of ye hæretikis, quha persuadit him sik thingis : Quhairby preuis yow, quhairby techis yow, yat I fould leue ye vniuersal and anciant sayth of ye catholik kirk ? Fra hand sal he anfueir : For it is writtin. and but delay drestis he a thow-

land testimoniis, a thowfand exemplis, a thowfand authoriteis out of ye Pſalmes, out of ye Apoſtolis, out of ye Prophetis, be ye quhilkis interpretit of a new and wickit manere, ye miſerable faul fra ye toure of ye catholik religioun, mot be wappit heidlingis in ye pot of hærefeis. Bot yan with yai promiſſis quhilkis followis, ye hæretikis accuſtomis to diſſaue ye vnwar and incircumſpect men, on a meruolous manere. For yai dar promiſe, and teche, yat a grete, ſpecial, and planelie a ſingular grace of God is in ye conuenticle of thair congregatioun and communioun: inſafer yat without ony laboure, without ony diligence, ze albeit yai ſeik it nocht, aſk it nocht, nor zit knock yairfor, quha euir pertenis to yair flok, zit ſua yai ar ordanit frome aboue as cariit vp be ye handis of Angelis, yat is, ſaiſit be Angelical protectioun, yat yai neuir may offend yair fute at a ſtane, yat is, neuir may be ſclanderit.

Fra ye catholik caſtel to be wappit in ye botumles pit of hærefeis. Note.

To offend thy fute at a ſtane.

Gif ye deuil or his membris ye hæretikis allegeis ye ſcriptuir in a wrang ſenſe, to tempt a Catholik to erreure, quhat ſuld be done. Cap. XXXIII.

Bot ſum man wil ſay, gif ye deuil and his diſcipulis ſa vſeis ye ſpeche, ye ſentenceis, and promiſis of God, of ye quhilkis ſum ar fals Apoſtolis, fals Prophetis, fals Doctouris, and al fullerie hæretikis: quhat ſal ye catholik men and ſones of ye Kirk of God do? Be quhat maneir ſal yai diſcerne in ye haly ſcriptuiris the veritie fra falſet? This thing planelie ſal yai maiſt diligentlie laboure to do, yat in ye begynning of yis Memorial we heſ writtin haly and cunnyng men to heſ techit, yat yai interprete ye diuine canoun of ye ſcriptuir, according to ye traditioun and techement of the vniuerſal Kirk, and according to the reulis of ye catholik doctrine: in ye quhilk ſiklyk neid is yat yai follow ye vniuerſalitie, antiquitie, and conſent of ye catholik and Apoſtolik Kirk. And gif ony tyme ane part ſal rebel contrare ye vniuerſalitie, and noueltie contrare antiquitie, or ye diſſenſioun of ane or few erroneous contrair ye conſent of al, or at ye leiſt of ſer may catholikis: lat yame præfer ye integritie of ye vniuerſalitie to ye corruptioun of a part: and in ye ſamin vniuerſalitie lat yame præfer ye religioun of ye antiquitie to ye prophanatioun of noueltie: and ſiklyke in

In thir .ij. heidis following beſyds ye reſt, is a godly and cunning declaration of the firſt of our lxxxij. queſtionis proponit to ye Calvinianis.

A trim oppoſitioun.

ye antiquitie self, lat yame set first afoir ye general decreis of ye vniuersal counsel gif ony beis, to ye temeritie and fuilhardynes of ane, or of a few numbir. Than eftir gif yat be to lital, lat yame follow yat is narrest ye myndis and iudgement in ane consent of ye monyast and greteast Doctouris, quhilk thingis be ye help of God, faythfullie, sobirlye, and cairfullie being obseruit, we sal but grete difficultie, consider al the venemous errouris of wpstorting hæretikis.

Quhou be vniforme consent and mynd of ye Doctouris and anciant Fatheris in ye Kirk new hæreseis may be knawin, and condemnit. Cap. XXXIIII.

That ye
consent of
the anciant
doctouris is
sufficient
to conuict
al new hæ-
reseis.
Of auld
hæreseis.
Note.

HEIR now I se it conuenient consequentlie to mak plane, be quhat manere ye prophane nouelteis of hæretikis, be ye sentenceis and myndis togidder aggreing, of ye auld Doctouris producit and conferrit, may be knawin and condemnit. Quhilk auld consent zit of ye haly fatheris, nocht in al quæstionis of ye law of God, bot onelie, or at ye leist principalie, in ye reul of faith with grete diligence be ws is bayth for to be serceit, and followit. Bot noyer in al tymes, nor zit al hæreseis ar on yis manere to be impugnit, bot ye new and ye lait onelie : yat is quhowfone yai sprout vp, afoir yai begin to falsifie ye reulis of the anciant fayth, suddanlie in that mein tyme lat yame be stayit, and afore with yair vennum mair largelie breisting out, yai mak yame to corrupt ye buikis of our eldaris. Bot ye hæreseis spraid alrady abreid, inueterate and auld, naway on yis maner ar to be affaltit : becaufe be lang proces of tyme, lang occasioun to yame to steil ye veretie hes bein patent. And yairfor it becumis on naways to conuict and suppres ony of yai wyld awld prophanationis, othir of schisme or hæreseis : except othir be onlie auctoritie of ye scriptuiris, gif it beis expedient, or at ye leist to eschew yame as of auld be general counselis of catholik Preistis alrady conuict and condemnit. And heirfor quhowfone-foeuer ye rottin stink of a wickit erreure quhatfumeuir sal begin to breist out, and to steil ye wordis of Godis law to ye defence of it, and falslie and dissaitfullie to expone yame : fra hand ye sentenceis of oure eldaris ar to be gadderit to interpret yat canoun or reul, be ye quhilkis sentenceis yat

quhatfumenir noueltie, and thairthrow prophane fal wpryis without al hæfatioun or dout bayth lat it be maid patent, and without ony retrac-tatioun be condemnit. Bot ye iudgement of yai fatheris ar onelie to be conferrit and collectit : quha in fayth and in ye communioun of catholikis halelie, vyfelie, constantlie, leuand, techeand, and perseuerand oyer meritit to dee in Christe faythfullie, or for Christ to be flane happely. To quhome nochtwithstanding it is tobe beleuit on yis conditioun, yat quhatfumeuir thing yai al, or moniaft be ane and ye famin self fense and mynd, mani-festlie, frequentlie, and perseuerantlie, as be a certane counfel of maisteris and techearis aggreing amang yame selfis, hes be refauing, halding, and teching confirmit : lat yat thing be haldin for vndoutit, fuir, and firme veritie. Bot quhat fumenir ony ane, albeit haly and cunnyng, albeit byfchope, albeit confessoure and martyr, fal wunderstand by al, or also con-trare al : lat yat be sett afyde fra ye authoritie of ye commoun publiet and general vnderstanding, amang his awin hid and priuat opinionis : and lat we nocht follow with extreme perel of æternall saluatioun, eftir ye curfit custome of schismatikis and hæretikis ye erreure of ane man, ye veritie of ye catholik doctrine cassin at oure helis. Of ye quhilkis bliffit fatheris halie and catholik consent, lest ony man iuge perchanse, yat he fuld ful-eschlie contemne, ye Apostil in ye first to ye Corinthianis says : Certane men suythlie God hes placeit in ye Kirk, first ye Apostoles, of quhome he wes ane : nixt ye Prophetis, of quhat forte we reid in ye Actis of ye Apof-tolis to hef bene Agabus : thridlie ye Doctouris, quha now ar callit expo-sitouris, quhome yis famin Apostil also sumtymes callis Prophetis, for yat cause, yat be yame ye mysteriis of ye Prophetis ar oppinnit to ye peple. Heirfor quha euir fal contemne yir men ordanit frome aboue, be tymes and places in ye Kirk of God, vnderstanding ony ane thing in ye fense of ye catholik doctrine, contemnis nocht man, bot God : frome quhais trew vntie yat na man fuld dissent nor disseuir, the famin Apostil maist ernoest-lie requeistis, sayand : Bot I befeik zow brether yat ze al say ye famin self thing, and yat yai be na schisme amangis zou : bot yat ze be perfyte in ane mynde and in ane meanyng. Gif ony man dissentis fra ye com-munioun and participatioun of thair mynde, he sal heir yis of ye famin Apostil : He is nocht God of dissentioun, bot of peace : yat is, nocht God

Ye sen-tence of quhat fa-theris sal we follow.

Obserue yis goldin reul, of na man, ex-cept of a weray apoe-tate tobe denyit.

Of yis pri-uat opi-nioun says Tertulli-ane : *Ex personis probamus fidem an ex fide perso-nas* and nocht of ye vniuersal consent.

1. Cor. 12.

Note.

1. Cor. 1.

Ibidem. 14.

of him, quha diffeueris fra ye vntie of consent: bot of yame, quha
 fal perfeuir in peace of consent. As I teche in al ye kirkis, says
 he, of ye sanctis: yat is, of ye catholikis: quhilkis kirkis heirfor ar sanc-
 tifyit (or halie) becaufe yai perfeueir in communioun of faith. And
 leste, ony man perchance lychtly and wtheris arrogantlie ascriue to him
 self, yat he onlie fuld be hard, and he onlie fuld be beleuit: he says
 a litle efter: Quhidder gif ye word of God procedit of zow onlie? or
 amangis zow onlie is it cum? And lest yis sayngis fuld be resaut as
 lychtly spokin, he eikit: Gif ony, says he, is iugeit to be a Propheit, or a
 spiritual man, yat is a Techear of spiritual thingis, lat him be with al dili-
 gence a worfchepar of æqualitie and vntie: to wit, yat he nother præfer
 his opinioun to wtheris, nor dissent fra ye vnderstanding of ye vniuersal
 Kirk. The command of ye quhilk mater (says he) quha mysknawis: yat
 is, quha other leriþ it nocht quhen he mysknawis, or contemnis it, quhen
 he knawis, he falbe mysknawin: yat is, he falbe iugeit vnworthy, yat he
 mycht be sene frome aboue amangis yame quha ar vnyit be fayth, and
 maid æqual be humilitie: yan ye quhilk euil, I wate nocht gif ony wthir
 may be estemit mair pernicious. Quhilk thing according to ye manassing
 of ye Apostil, we see to hef hapnit to Iuliane ye Pelagiane, quha other
 neglectit to incorporat him self to ye vnderstanding of his collegis, or præ-
 sumit to separat him thairfra. Bot now tyme is, yat we set furth the
 exemple be ws promysit: quhair and quhou ye myndis of ye halye fa-
 theris war aggregit, that accordyng to thame be decrete and auctoritie of
 ye counsel, ye reul of faith in ye Kirk mot be maid stable. Quhilk thing
 that it may be mair commodiouse done, latt heir be an end of this Me-
 morial: that ye rest quhilkis followis, we maye tak of an other ground.

Iuliane ye
 Pelagiane.

Heir endis ye first parte.

¶ *The secund Memorial is loist, and na thing yairof mair vnperifit, bot a litle of ye last parte, that is, a recapitulatioun onlie : quhilk heir also followis.*

QVHILKIS thingis sen sa ar, now tyme is yat we reduce yai materis quhilkis we hef spokin in thir twa Memorialis in ye end of this secund, to a breif summe. We hef said aboue that yis hes bene, and is also this day ye consuetude of ye catholikis, yat be yir twa wayis yai fuld appreue the trew fayth. First be auctoritie of ye diuine canoun of ye scriptuir : secundlie be ye traditioun of ye catholik kirk : nocht that ye canoun allane may nocht be sufficient to ye hail wair, bot because mony interpretand ye wordis of God, euery man efter his consait, consauis findry opinionis and errouris : and yairfor it behuifis yat ye vnderstanding of ye heuinlie scripture mot be directit to only ane ecclesiastical reul and meaning of ye Kirk, in yir quæstionis maist specialie, on ye quhilkis dependis ye fundament of ye catholik doctrine. Atouer we hef said, yat agane in ye Kirk self, it is necessare yat ye consent of vniuersalitie and of antiquitie, alyke be confiderit, lesthe other fra ye integritie of vnioun, we be brokin in sum part of diuifioun, or out of ye religioun of antiquitie we be wappit heidlingis in ye noueltie of hæreseis. Sua we hef said, yat in the antiquitie self of ye Kirk twa certane thingis ar gretumlie and diligentlie to be obseruit, to ye quhilkis aluterlie yai fuld inhere, quha wald nocht be hæretikis. First gif ony thing of auld, be al the Preiftis of ye catholik Kirk, be ye auctoritie of a general Counfel be decretit : thairefter gif ony new quæstion vpstartis, quhare yat may nocht be found, we mone hef recourse to ye iugementis of ye haly fatheris : of yame onlie, of quhome euery ane in yair tymes and places, perseuerand in ye vnitie of communioun and fayth, become tryit and louable maisteris. And quhateuir yai in ane sence and consent, mot be found to hef haldin, lat that be iugeit but al scrupulositie to be ye treuth and catholik iugement of ye kirk. Quhilk thing left we appere mair be our præsumptioun, yan be the auctoritie of ye Kirk to furthset, we hef applyit an exemple of the haly Counfel, quhilk afoir yis almaist thre zeiris wes celebratit at Ephesus in Asia,

The trew catholik fayth is twa wayis approuin.

Ane principal sence of ye scriptuir in materis concerning fayth.

Recourse to the general counsellia. Consent of the doctoris. Note for ye first of our .lxxxiiij. quæstionis.

Quhen wes yis tractat writtin.

* Be yis
name war
twa of the
principal
magistratis
zerlie choi-
sin in Rome
callit.
* Sua callis
he the bi-
scopes.

quhen ye renounit men Bassus and Antiochus war * Consulis. Quhare
quhen it was disputit of the reulis of fayth to be constitutit, lesthe perehanse
ony prophane noueltie mot crepe in yair, estir ye maner of ye vnfaythful-
nes of Ariminia, to al ye * Preistis quha conuenit yair to ye number of
twa hundreth almaist, yis thing apperit maist catholik, maist happy, and
best tobe done, yat ye iugementis and sentences of ye haly fatheris mot
be produceit oppinlie, of ye quhilkis fuld be knawin sum Martyris, sum
Confessouris, bot al Catholik Preistis to hef bene, and perseuerit : yat is,
yat ye religioun setfurth of auld be ye consent and decrete of yame mot be
deulie and solemlie confirmit, and the blasphemie of prophane noueltie con-
demnit. Quhilk thing quhen sua wes done, be al skil and resoun ye wickit
Nestorius wes iugeit tobe contrarious to the catholik antiquitie, bot bliffit
Cyrillus to be aggreging to ye samyn maist halie. And yat na thing fuld
inlake to confirme ye treuth of ye mater, we schew also ye names and ye
number (albeit we slippit the ordour yairof) of yais fatheris, according to
quhois ordour aggreging yare amangis yame selfis, and concording iugement
and myndis, bayth ye wordis of Godis haly law wes exponit, and ye reul
of godlie doctrine estabillit. Quhilkis fatheris to reherse heir also for ye
strenthing of our memorie is naways superfluous. Thir heirfor ar yai men
quhais writtingis as of iugeis, or as of witneffis in yat counsel wes red.
Sanct Petir Bischope of Alexandria an excellent doctour and maist bliffit
Martyr: Sanct Athanasius Prælat of the samyn toun, a maist faythful Techear
and maist renounit Confessour : Sanct Theophilus Bischope siklyke of ye
samyn toun, a man of fayth, lyfe, and knowlege honorable aneuch : to
quhome succedit wirschipful Cyrillus, quha at this præsent decoris ye Kirk
of Alexandria. And lesthe peraduentuir yat it mot hef bene iugeit, to hef
bene ye doctrine of ane toun, or prouince : yair was adiunit also ye lichtis
and lampis of Cappadocia S. Gregore Bischope and Confessour of Nazan-
sum. Sanct Basil Bischope of Cæsarea in Cappadocia, and a Confessour :
and siklyke ye wthir Sanct Gregore Bischope of Nyce, be merit of fayth,
conuersatioun, integritie and wisdum, maist worthy of his brother Basil ye
Grete. Bot lesthe Grece allone, or ye Orient onlie, and nocht the West
and Latin parte also mot hef bene prouin euir sua to hef vnderstand : yair
wes red yair lykeways sum epistolis to certane men, of Sanct Fœlix ye

Ye consent
of quhat fa-
theris wes
produceit
at Ephesus.

Martyr, and of Sanct Iulius Bischopes of ye toun of Rome. And yat nocht onlie ye heid of ye world, bot also ye fydis mot beir witneffing to this iugement, maist bliffit Cypriane ye Bischope of Carthage, and Martyr wes adiunit fra ye fowth : fra the Northe, Sanct Ambrose Bischope of Millane. Thir ar heirfor al in ye haly number of that table of ten sum at Ephesus produceit as Maisteris Counseleris, Witneffis and Iugeis. Quhois doctrine yat haly Conuentioun halding, quhois counsel following, quhais testimonie beleuing, to quhois iugement obeyng without irking (or hatrent) præsumptioun, or fauour, pronunceit of ye reules of sayth. Albeit a fer gretear number of ye aunciant mycht hef bene to yame accompaniit, bot yare wes na neid, for it wes nocht conuenient, that the tyme suld hef bene occupiit with multitude of witneffis of ye mater : and na man doutit, bot yai ten hald na wther mynd nor iugement, yan the wtberis yair colleggis. Efter ye quhilkis al, we eikit also the bliffit sentence of Cyril, qubilk is contenit in ye procedingis self of ye kirk. For quhen ye epistil of Sanct Capreolus Bischope of Carthage wes red, quha intendit and prayt na wyer thing, bot yat ye noueltie being strampit down, antiquitie suld be defendit, sua the Bischope Cyril forespak and definit : quhais sayngis to put in heir also amangis the rest, apperis nocht tobe impertinent. For he says yis in ye end of yare proces : And yis Epistil quhilk is red, says he, of ye venerable and weray Godlie Bischope of Carthage Capreolus, mot be inferit for the treuth of thir thingis, quhais sentence is plane : for he desyris the doctryne of the anciant faith to be confirmit, bot the nouelteis, and al thingis inuentit superstitioullie, and vngodlie set furth, to be repellit, and condemnit. Al ye Bischopes with loude woce assentit : Thir ar the wordis of ws al, we al says the samyn, yis is ye feruent desyre of al. Quhat, I pray zow, wes the woceis and woteis of al, bot that ye thing quhilk wes techeit of auld suld be haldin ? and that quhilk wes neulie inuentit, suld be explodit, and hyit away ? Efter ye quhilkis we meruelit, and schew quhow grete wes ye humilitie and halines of yat Counsel, and quhow mony Preistis in number, almaist for ye maist parte * Metropoli-

* That is principal Bischopes of ye first principal Christiane tounis, cal-

Senye Cal-
uinianis ap-
preuis yis
counsel of
Ephesus :
suld thai
nocht ad-
mitt ws ye
consent of
yir samin
fatheris in
ye materia
now in con-
trouersie ?
quhilk gif
ya syncerlie
did, our pley
war almaist
endit.

lit yan motheris of ye rest: as with ws nou ar Archebischopes.

The proud hert of Nestorius.

See ye proud and blasphemous heretikes at yis tyme pyntit be exemple of Nestorius.

Xistus.

Ephes. 4.

Celestinus.

and to statute sum thing of yair deuyse: zit na thing wald yai mak new, na thing wald yai præsume, na thing wald yai aluterlie ascriue in arrogance to yame felfis, bot always wald be war and eschew, that yai fuld deliuer na thing to yair posteritie, quhilk yai had nocht resault fra thair foir-fatheris: and nocht onlie wald thai dispoone the mater weil for the præsent tyme: bot also wald geue exemple to the eftercummeris, yat yai also fuld hald in reuerence ye doctrine of ye haly antiquitie, and condemne ye inuentiones of prophane noueltie. We hef inueyit also contrare ye wickit præsumptioun of Nestorius, insafer yat he awantit him afore al wtheris, and allane to vnderstand ye haly scripture, and al yame to hef bene ignorantis, quha afore hald ye office of preching, and tretit ye word of God: yat is, vniuersalie al Preiftis, Confessouris, and Martyris: of quhome sum had techeit the law of God, and wtheris had consentit or beleuit to ye techearis: and finalie for yat he affirmit ye hail kirk now to erre, and euir to hef errit, quhilk as he thocht, had followit and followis ignorant and erroneous Doctouris. Quhilkis al, albeit yai be largelie and abundantlie sufficient to tramp doun, and flokin out al prophane nouelteis: zit yat na thing fuld appere to inlake to sa greit plentuousnes of defencis, laft of al we hef eikit ye double auctoritie of the Apostolik fait: to wit ane of Sanct Xistus the Pape, quha now rycht wirschepful lychnis the Roman kirk, the other of Pape Celestinus of haly memorie, his prædeceffor. On this maner says Pape Xistus in an epistil, quhilk he fend tweching the cause of Nestorius to ye Bischope of Antiochia: Heirfor, says he, because, as ye Apostil says, ye faith is ane, quhilk euidentlie hes obtenit (and haldin) quhilkis ar to be said: lat ws beleue, and beleue we ya thingis, quhilkis ar to be haldin, at ye laft he procedis to ya heidis, quhilkis ar to be haldin and to be trowit, and says, Lat na ferther be lesun to noueltie, because it becumis to eik na thing to antiquitie. Lat ye cleir fayth and credulitie of our elders be na mixing of glar or mude be tribulit (and maid drumlye) and this aluterlie as become an Apostolik man speikis he, yat he be the lycht (and name) of clerenes mot ornate (and setfurth) ye faith of our elderis: bot ye new prophanationis he mot discriue be ye mixing (and name) of glar (and mwde) Bot also the Pape Celestinus on lyke manere and in ye samin sentence procedeis. For he says in an epif-

til, quhilk he sendis to ye preiftis of ye Gallis repreuand, yat thai wynkit and bure with fum, leueand be yair filence ye auld fayth without defence, suffered prophane nouelteis to sprout vp. Iustlie, says he, ye cause is laid to our charge, gif be filence we foster an errour. Heirfor lat yir kynd of men be reprewit, lat na fredome be, to talk at thair plesuir. Heir peradventure fum men may dout, quha ar thir quhom he wald forbid to speik frelie at yair plesuir : quhidder ye precheouris of antiquitie, or ye inuentouris of noueltie : lat him self speik and solue ye quæstion of ye reidaris. For it followis : Lat it ceis, says he, gif ye mater be sua : yat is, gif it be sua as fum men heir, blaymes zour townes and prouincis : yat ze cause thame be a weray hurtful dissimulation to consent to certane nouelteis. And sa, says he, lat noueltie hald ye peace, and reproche nocht antiquitie. This heirfor wes ye bliffit sentence of bliffit Celestinus : nocht yat antiquitie fuld ceifs to downtrampe noueltie, bot rather yat noueltie fuld ceifs to accuse antiquitie. To ye quhilkis Apostolik and Catholik decreis quha ewer ganestandis, force it is, first of al that he owtrageouslie reproche ye memorie of sainct Celestinus quha statutit, yat noueltie fuld desist to accuse antiquitie : and syne yat he mok ye determinatioun of sanct Xistus, quha iugeit that na thing ony ferther fuld be lesum to noueltie : because it becumis nocht to eik ocht to antiquitie : and also dispysse ye statutis of bliffit Cyrillus quha be grete louing commendit ye zeil of the venerable man Capreolus : because he defyrit ye auld doctrine of fayth to be confirmit, and ye new inuentionis to be condemnit. And also he mot trampe vnder fute the Counsel of Ephesus, that is the iugement and determinatioun of ye haly Bischopis of almaist ye hail Orient, quhome it plefit be diuine instinctioun to decrete na other thing tobe beleuit be ye efter cummeris, except yat, quhilk ye sanctifiit antiquitie of ye halye fatheris consenting amangis them selfis in Christe, had beleuit : and quha also crying, and with loud woce affirming witneslit with ane mouth yir to be ye woces of al, al man to desyre yis, al man to iuge yis : yat as ye vniuersal hæretikis almaist afoir Nestorius contemning ye antiquitie and affirming noueltie, wes condemnit : sua Nestorius also him self ye auctor of noueltie and impugnar of antiquitie fuld be condemnit. † Quhais maist halie consent inspirit be ye gift of heuinlie grace, to quhome is displeand : quhat other thing fol-

That na man suld be as bauld, to impugn ye consent of ye haly fatheris, or of a general counsel. S. Xistus ye Pape.

† Yis argument iustlie may be proponit to al erroneous this day, tuching al hæreseis condemnit : gif yai resane ye counsel bot in yat parte only quhairin ony hæreseis wes con-

demnit: as
yai do ex-
prelie in
al counsellis
that euir
hes bene
maist aun-
ciant a-
mangis the
catholikis.
1. Tim. 6.

Galat. 1.

Note.

lowis, bot that he affirme ye curfit wychkitnes of Nestorius nocht to hef bene iustelie condemnit? And finale also he mot lichtlie as wyle and contemptibil ye vniuersal kirk of Chrifte, and ye Doctouris of it, ye Apostolis and Prophetis, and zit specialie the Apostil Paul: the Kirk, because it newir departit fra the religioun of the honoring and furthsetting of that fayth, anis be it reffaut: and Paul, quha hes writtin, O Timothe saue yat thing quhil is geuin ye in keping, eschewand ye prophane noueltie of woices. And siclyke, Gif ony man sal schaw to zow by yat, quhilk ze haue refawit, lat it be as accursit. Gif nother ye ordinance of ye Apostolis, nor the decreis and statutis of ye kirk ar to be violatit, be ye quhilkis efter ye maist halye consent of the uniuersalitie and antiquitie, al hæretikis euir, and at ye last Pelagius, Cælestius and Nestorius be al reffoun iustlie war condemnit: force is futhlie to al catholikis yairefter, quha intendis to preue yame selfis lauchful sonnes of the mother ye kirk, yat thai adheir, be glewit, and dee with the halye faith of the haly fatheris: and detest treulie, abhorre, and persew ye prophane nouelteis of prophane men. Thir almaist ar the thingis, quhilkis in thir twa Memorialis mair largelie ar discussit, bot now sum thing mair schortlie efter ye maner of recapitulatioun ar drawn to gidder, that my memorie, for support of ye quhilk we hef thir thingis brocht to pass, be daylie aduertisment mot be helpit, and be fascheous prolixitie nocht ouirlaidin.

FINIS.

Pacis amator habes, pacem ut Vincentius vnus

Tutatur fufis hostibus innumeris:

Eripit arma truci, rabida obstruit ora draconi,

Detegit et fraudes: pax quibus exul erat.

Morte sua Christus pacem, fera schismata Dæmon

Fraude parit: pacem, pacis alumne, foue.

*In defence of yis auctour aganis certane mockaris the fones of
Cham and mekle wors.*

VINCENTIVS be a proper applicatioun, conuenientlie callis thame ye fones of Cham: quha knowing ony licht falt or negligence in yare forefatheris, reuelis it fra hand til wtheris: as thai wald schaik wp (yat I may vse his wordis) ye muildis of yame deceifit wnto ye wind. Bot quhais fones fal we propirlye cal thame, quha dar accuse yair fatheris til wtheris of a falt, quhen thair is nane? We knaw ye principal of this fort tobe ye angel of dirknes: quha as he is callit the father of leis, fa is he callit for the wther falt, fathan: that is, a calumniator, a fals accuse. Gif his follouaris in this parte, ar tobe callit his fones: quhais fone fal that vnkynd spark and vnnatural monstre of man be, quha labouris al his wittis, and ryueis his heid studiing to thraw be his mokrie and bairding the mekle vertew and honor of his father tobe a vyce? his godlines tobe haldin impietie? This I wryte, forfamekle as sum blasphemous bairdis, conuiet in conscience be the inuincible treuth in this litle buke, wald draw ye cunning auctour thair of, in a contempt and lichtlie be thare iesting, tainting and rayling: thinkand yat yai hef anffuerit sufficientlie to ony thing obiectit to thame of him, gif thai cal him anis a munk, and imagin thame to rug of his clathis, as thai war playng with him pluk at the craw. For fuythlie quhiddir he wes a Preift (as sum wryteis) amangis ye haly munkis of his tyme, as wes * S. Hierome a litle afore him: or an Abbate (as wtheris wil) he is naway tobe reprocheit, bot gretumlie tobe commendit thairfor. For it is manifest that the munkis fra the Apostolis daye, quhil his tyme and mony zeris efter, war munkis in dede, throw wilful and glaid pouertie, constance of fayth and continence of body, befydis continual studie prayer, or wthir Godly exercyse that al the warldlie and fleschelic myndit, or Apostate munkis knichtis of Venus court in our days, and wtheris fiklyke clerkis of roy-

* In the monasterie of Bethleem he witnessis in Epitaph. Paul. The large writtingis of S. Hierome, Aug. Chrys. and Basilus in commendation of ye monastik lyfe, and ye ryche fundationis maid to ye

after cum-
 meris of
 yir munkis
 throu opi-
 nioun of
 thare god-
 lines, preuis
 this to be
 trew.

tous and licentious lyfe, quha wald be haldin mair haly than yai war, and
 thareby makis thame reformearis of wtheris, fuld be eschameit of thare
 parte. This I eik, Christiane Reidar, that thow be nocht temeroufli
 sclanderit, nothir in this porpose nor in wtheris be euery wane manis
 trittil trattilis.

